

# An Abstract of the Doctrine of the Sabbath.

Briefly, yet fully and plainly set forth;  
*Together with the uses of the same Doc-*  
trine; with the vsuall Obiecti-  
ons and *Answers there-*  
vnto.

*All which for the helpe of Memorie, are  
drawne into sundry chapters.*



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*V. Barker's Abstract of the Doctrine of the Sabbath*





To the right Worshipfull and  
 religious Knight, Sir *Francis Knolys*,  
*one of the Lieutenants, and Iustices for*  
 the Peace in Barkeshire; and to the ver-  
 tuous Lady his wife; W. B. wisheth in-  
 crease of Gods favour in this  
 life, and full fruition of the  
 same, in the life to  
 come.



Right Worshipfull, having had  
 so long experience of both your  
 sincere affections to true reli-  
 gion, and your religious dispo-  
 sitions, to the exercises of  
 Gods worship, both publikely  
 in the holy assemblies, and pri-  
 vately in your family, I knew not to whose Pa-  
 tronage I might better commit this short Trea-  
 tise of the right observation of the Lords Sab-  
 bath, than vnto you both. It is for matter, sub-  
 stantiall and sound; for memory, short and me-  
 thodicall; for vnderstanding, perspicuous, and  
 plaine; for vse, most necessary and profitable; and

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in all, like vnto the meate that *Jacob* provided for his father *Isaac*, which was so savory, that his father both loved it after a more speciall manner than he did other meates, and also blessed him that brought it vnto him: So will this doctrine of the Sabbath be vnto the religious taste of your inward man; so savory, yea, so favoring of the spirit of God, that I am assured your soules will delight in it, and blesse God for them that have prepared it for you. As for my part, I have but gleaned in the fieldes of other godly and learned men, who have more copiously laboured in this argument: neither is this my Abstract, any other than the fragments of their sumptuous feasts: yet, through the blessing of God, it may proove like the remainder of the five Loaves and two Fishes in the Gospel, which being reserved at Christs appointment, to the glorie of God, filled twelve baskets full; that is, were abundantly blessed to a greater quantitie than the former. And as for your parts, (without flattery be it spoken) seeing God hath given you both the hearts to honour him, by a more carefull and constant observation of his Sabbaths, than many other; (yea, than any other I might say) of any note amongst vs; I see no reason, but notice should be taken thereof, that as God by you is glorified, and his Church by your good examples edified: so others also, hearing of the same, may, by your examples, be stirred vp to the like zeale, and to give you that commendation, that is due to those that love the truth. For him that honoureth me, (saith God) I will honour. And sith God hath awarded you Honour, for honouring him, by walking



## D E D I C A T O R I E.

walking in the religious steppes of your honorable father: How can I deny it you, or others envie you for it? And as the blessed Apostle tells *Philemon*: so I may (not vnfitly vsurping his words) say vnto you; That both thanks and prayers, are, and shall be rendred vnto God for you, by many which heare of your love and faith, which you have towards the Lord Iesus, and towards all his Saints; that so the fellowship of your faith, may be made fruitfull, and that whatsoeuer good thing is in you, through Christ Iesus, may be knowne; for we, yea all we in this populous Towne of *Reading*, and the Country about, which vnfeignedly feare the Lord, and desire in truth of heart, to make streight steppes to godlinesse, and to profit in his waies, have great ioy and consolation in your love, to the Gospel of Christ; because by you also the Saints hearts are not a little comforted. It is pittifull to see in diuers places, how many which are advanced by the bountifull providence of God, vnto places of dignitie and honour, in the Common-wealth of our English *Israel*, doe beare themselves in hand, that having beene at the House of God, to heare common Prayer, or a Sermon, are for this their care-service, and lip-labour, notable Sanctifiers of the Sabbath. And whereas they ought to sanctifie it also at home, by conference with their families, prayer, and meditation, singing of psalmes, and other holy duties, both of pietie, and charitie; yea, and to carry themselves in all grave and sober manner, as having authoritie in their hands to terrifie vanitie and profanenesse, and not to countenance them, do suffer themselves to

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\* Psal. 15.

Psal. 26.

Psal. 101.

Pro. 21. 17

be made companions to all vaine men, a thing which holy *David* detested: \* and like *Esopa* blocke, to lie drenched in the love of vaine sports, and smoakie recreations, (vexations indeede to a sanctified heart) with the losse of pretious Time, and checke of their owne conscience. Whereby it oftentimes commeth to passe, that their base desire of winning other mens mony, is recompenced with the losse of their owne substance, to verifie Gods Proverb by *Solomon*; He that loveth pastime, shall surely be a poore man: their hearing of Sermons is also accursed, their soules grow barren in holy knowledge, and heavenly wisdom; and when time serveth, they have not so much as one arrow in their quiver, to shoote at a treacherous Papist, or a wicked Atheist, or any other hereticall depraver of the Truth, which are too ripe in every corner, with popish perswasions, and divelish sophistications, watching where men are weake, or faint-hearted to resist, there to breake in, and make spoile of all: or if they have a peece of any argument in store, to give an assault withall, or can make some answer to repell the ill-affected in religion: yet, through their want of practise, or through their inexpertnesse in the word of Truth, either they have no heart to encounter with them, or else they want strength to continue the conflict; or for want of holie wisdom, they vtterly shame themselves, and the Lords cause in the handling. But you (right Worshipfull) have not so learned Iesus Christ. And if I have found favour in your eyes, (as I am sure in times past, with thanks I acknowledge, that both I, and my poore ministry have) let me be bold in the

# DEDICATORIE.

the Lord to exhort you, still to continue constant in your holy courses, for the honouring of God in the sanctification of his Sabbaoths, and by your godly examples and zealous perswasions, to be a meanes to stirre vp others, that lie securely a-sleepe, in the opinion they have of an outward formality in religion, and to draw on others amongst vs, that be Masters in *Israel*, yet too backward in these holy duties, and are in danger of losing their first love to holy religion, if ever they had any; whereby the fame of our Towne beginneth to be at a low ebbe, in comparison of that it hath beene; yea, we begin to be like the Church of *Sardi*, that had a name of living to God, but indeede was dead: many keeping the Sabbath to Revel. 3. 2 the halves, in the fore noone at the Temple, in the after-noone at home; in the fore-noone prayers, in the after-noone playes, &c. resembling those monstrous pictures, which being looked vpon one way, shew very beautifull faces of men and women; but another way, bruit beasts, and vglie birds. I write not this as doubting of your constancies, but because I have learned of Saint Peter; That a sound faith hath neede of a strengthening, a warie heart of a warning, and a pure minde of a stirring vp: and therefore I vse this boldnesse in the Lord towards you. Wherefore, though you see some amongst vs with the Rubenites, abide like earth-wormes, amongst their sheepe-folds, and some with *Gilead*, lie hovering beyond *Jordan*, and looking which way the world will sway: and others with *Dan*, lurking cowardly in ships prepared for flight: and others with *Ashtur*, lie skulking on the sea shore, expecting a

2. Pet. 1.  
12. 13.

Iud. 5. 16,  
17, 18.

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day, and ready to entertaine some forraine arrivall of Italicenated wilde Boares, to roote vp the Lords Vineyard : yet I doubt not, (and to that end my prayer shall be) that you may with worthy *Zebulon* and *Nephthalie*, be (as you have been) most forward in the high places of the Lords field, and that all of vs may ieopard our lives in the defence of the Lordes quarrell, against the Cananites. You, even the Kings of *Canaan*: the God of heaven give you both increase of his holy spirit, and prosper you in all well doing, and sanctifie all our hearts, that we may so shew forth the power of his Gospel, in our holy conversation, that the adversarie may be aflamed of his gainsaying, and depraving humour, and we may have comfort and boldnesse in the day of the Lord, which approacheth apace, and slacketh not.

*Your Worships in all  
good affection,*

William Burton.

To the Christian  
Reader.

**C**onsidering that the profanation of the  
Lords holy Sabbath is one of the  
generall and capitall sinnes of the lande,  
which not a little provoketh the high displea-  
sure, and deepe vengeance of God against our  
whole Nation, for that wheresoever it goeth,  
it is accompanied with the contempt of all re-  
ligion, pietie, and good order, to the letting in  
of Poperie, Atheisme, impietie, and all iniqui-  
tie. I doubt not (good Reader) but thou wilt  
easily confesse, that it is high time for euerie  
man to put to his helping hand for the remo-  
ving, or at least, for the abating (if it may be)  
of this high contempt of the Lords day. And  
to vse all good meanes, whereby those which  
yet sinne of ignorance, and weakenesse, rather  
then of any settled wilfulnesse, may be brought  
in some measure to the sound knowledge, and  
holy obedience of this most glorious comman-  
dement of God. That so (at the least) for their  
sakes so fearing God, and in his feare drawing  
neare unto his true worship (which yet are  
likely, no doubt, to proue the smallest number)  
the Lord may in his mercie spare the whole  
land, as he spared ripe sinning Sodome, for iust  
Lots

## To the Reader.

D Bound.  
Ma. Gren-  
ham. Ma.  
Widly.

Lots sake. To which end and purpose, it hath pleased God to stire up many of his servants, both godly and learned, to trauel; both by speaking and writing in the former argument. And among the rest, some have laboured as I suppose (without preiudice to any be it spoken) more abundantly then the rest, and that both learnedly and godly, having soundly proved the doctrine by authoritie of the worde, and consent of the best Writers, and consent both of antiquitie, and of later yeares, as also urged the same by many religious and patheticall perswasions vnto the conscience. For whose painfull trauels I must acknowledge my selfe (the least of all) amongst many other most highly bound to give God praise. But such is the corruption of our nature in generall, (but especially of the sluggard, to whom a few lines more then ordinarie in spirituall matters, seeme to be so many Lions lying in his way to keepe him from reading the same) that few of many will hardly take the paines to trauaile to the end of any learned discourse, though it be likely to prove never so profitable vnto them at their iourneyes end. And many againe are induced rather to reade such things as are short and compendious, like  
men

## To the Reader.

men that love to goe the nearest way home with a light burthen. In which respects I have presumed to offer unto thee this short abridgement of the doctrine of the Sabbath: partly to thrnst on the sluggard, and partly to toll on the wearie and faint, and partly to helpe the memories of those that have read and forgot againe: but chiefly to stirre up them with my selfe to a more carefull and conscionable practise of the same. Herein know that I have but imitated those travellers, who having beene in other Countreys, have made a brieife collection of such things as they have observed, and deemed memorable: telling the world of many a faire Citie which they never builded, of many a goodly Orchard which they never planted, of many stately Monuments which they never erected, and of many curious workes which they never invented, &c.

And all this yet, not without some comfort to themselves, and some delight to others, & not without some provocation perhaps unto some to take the like, or greater iourneys to their further benefite and delight: having learned, that if a man doe but even speake the same things againe, which have beene spoken before, it is not altogether a fruitles labour. If I  
have

## To the Reader.

have added of mine owne (as in some places I have) though verie little, and followed mine owne Method and order in the contriving of this poore abridgement. I have not done it without the approbation of many goodly and learned, both in the ministerie, and otherwise, (whose iudgement I must, and doe euery way preferre before my owne) who having perused the same, have not onely affoorded thereunto their good approbation, but have also earnestly intreated me (many of them) and encouraged me all of them, to publish the same. Whatsoever it be, I do humbly submit both my selfe and it to the charitable & Christian censures of the reverend Fathers and Brethren of the Church of Christ, and to the gracious blessing of the Lord our heauenly father, who wil witness with me against all that shall be contrarie minded, that my principall care and desire herein hath beene, and is, the advancement of his own glorie, in the edifying of his church: but especially of that people, and congregation, amongst whom I have (through his merciful providence) my standing and abiding. Make thy best vse of it, & assist me with thy prayers:

Thine in Christ,  
W. Burton.





**Of the manner and  
matter of the fourth Com-  
maundement in ge-  
nerall.**

**CHAP. I.**

**T**He fourth Commandement  
laieth forth the doctrine of  
the Sabbaoth, and is dulia to  
be considered of everie one :  
First , for the manner of commanding:  
Secondly , for the matter commaun-  
ded.

For the manner of commanding, this  
Commandement differeth from the o-  
ther Commandements three waies; and  
yet every way it is most forcible to per-  
swade and moove the conscience. For,

**B**

**I The**

- 1 The Lord saith heere : *Remember, &c.* that is , thinke of it before hand : to shew , that except it be thought vpon before it come, for the ordering of our businelle accordingly , we cannot keepe it as it should be kept.
- 2 Those things which in the other Commandements are vnderstood, are expressed in this . For first, in this Commaundement, both the good is expressly commanded, and the evill expressly forbidden: in the other Commandement it is not so. Secondly, heere we are expressly charged with our selves, and those that belong vnto vs : in the rest it is not so.
- 3 Heere be moe reasons vsed, than in al the rest: & they be in number 3.
  - 1 The first is drawne from the equitie of the thing commaunded: for seeing as God giveth vs sixe daies for our own businelle, reason requireth, that we should keepe the seventh day for his Maiesties vse.

2 The second is drawne from Gods example: that we may be like our Creator, in that point of resting the seventh day.

3 The third reason is taken from the end of that blessing which the Lord bestowed vpon that day: for he blessed this day with a speciall blessing, to this end onely, (*viz.* to his service,) and to no other.

From this multiplicite of reasons heere vsed, we may gather foure things.

1 The greatnesse of Gods goodnesse, who perswadeth vs by reasons, when he might compell vs by his onely and absolute authority.

2 The excellency of that dutie which is heere so many waies enforced.

3 The necessitie of it.

4 How rebellious our nature is, (especially against this Commandement) that must be drawn to the liking of it by so many reasons.

So much for the manner of Commanding. Now of the matter that is Com-

manded: and that is double.

- 1 That a day of rest must be kept.
- 2 That this rest must be sanctified.

Concerning the day of rest, foure points are to be considered.

- 1 That a Sabbaoth day, or day of rest, must of necessitie be continued in the Church of God, vnto the end of the world. See chap. 2.
- 2 That this rest must be vppon one certaine day: and what day that must be. See chap. 3.
- 3 What manner of rest it is that must be kept. See chap. 4. And what workes may be done that day, See chap. 5.
- 4 To whom the observation of this rest is enioyned. See chap. 6. With obiects answered. chap. 7.

Concerning the sanctifying of this rest, foure points are to be considered of.

- 1 What is meant by sanctifying the Sabbaoth day. See chap. 8.
- 2 By what meanes the Sabbaoth day must be sanctified, which must be by performing of duties.

I Publike, and they be of two sorts.

{ 1 Of Piety. See chap. 9.

{ 2 Of Piety. See chap. 10.

2 Private, and those are also two fold.

I More private, & such as are to be done by every man alone. See chap. 11.

2 Lesse private, or such as are to be performed with others. See chap. 12. and 13.

3 By whom those meanes must be put in practise, whereby the Sabbath is to be sanctified. See chap. 14.

4 What obiections commonly are made against the sanctification of the Sabbath, or any part of the doctrine thereof. See chap. 15.

*Of the Continuance of a  
Sabbaoth.*

## C H A P. II.

**T**HE Continuance of a Sabbaoth must be graunted, and not bee doubted of, or else in vaine doe we exhort to the keeping holy of a Sabbaoth. Now the Continuance of a Sabbaoth, or day of Rest, may be proved two waies.

1 By the antiquity of the Sabbaoth.  
2 By the ends, for which it was first ordained.

The antiquity of the Sabbaoth day, is very great: for,

1 So soone as there was a seventh day created, so soone was it made a Sabbaoth day, and sanctified to a holy vses.  
2 From the first institution of it, it was kept among the Hebrewes by tradition, vntill the Law was given.

3 From

3 From the law, vntill Christs time, it was kept by the Iews, according to the fourth Commaundement of the morall law.

4 Our Saviour Christ, at his coming, by his practise, did establish it, and his Apostles after him.

5 The christian Churches ever since the Apostles time, have kept a Sabbath day, according to the practise and writings of the Apostles.

So much of the antiquitie of the Sabbath day. Now of the ends for which a Sabbath, or day of Rest was first ordained: and those were two.

1 The first was, a more principall end, and that was to further both Adam at the first, and Adams posteritie for ever, in the true worship of God. Now, so long as the worshippe of God must continue in the Church; so long must the Sabbath continue, which was made a subordinate meanes and helpe vnto the same.

But the worshippe of God, must con-

continue for ever in the world.  
Therefore also, while the world  
standeth, a Sabbath day must be  
continued.

2 The second end of a Sabbath,  
was lesse principall, and that was  
to helpe Nature, and to main-  
taine bodily strength: *Exod 23:12*.  
And in regard of these two ends,  
it is still most necessary, which  
may appeare by reasons.

1 Generall, and those may bee  
drawne;

1 From the greater to the lesse:  
For if *Adam* in his best estate,  
had neede of a Sabbath day,  
wherein he might serve God,  
by meditating yppon his  
works, by praying vnto him  
for the continuance of his  
grace, and by praising his  
name for benefites received,  
&c. and all because hee might  
fall; then much more neede  
have we of a Sabbath day, be-  
ing so grievously fallen, that  
so we may recover our selves  
againc.

2 From



2 From the effectes of sinne. For after sinne had entred, the first strength decayed: then came in corruption and weaknesse, paine and wearinesse, and all fore-runners of death, with death it self: in regard whereof, we all crave helpe of ease and rest, without which we cannot long endure. And therefore, looke how much we are weakened & broken, more then our fore-fathers were, and Adam in Paradice, so much more need have we of a Sabbath, (that is, a rest) then they had.

2 Speciall, and these in regard:

1 Of the wicked, who vpon the six daies, never reade the scriptures, nor heare them, nor pray, nor meditate, nor conferre of religion: but by this mercifull ordinance of a Sabbath, they are driven to doe that which they would not otherwise doe: by which meanes,

meanes; eyther some good  
may be wrought in them, if  
they belong vnto God, or else  
they shall be left without ex-  
cuse in the day of the Lord.

**2** In regard of the godly them-  
selves, who oftentimes also  
neglect the exercises of Gods  
worship in the weeke daies;  
but are driven by this meanes  
of a Sabbaoth, to supply their  
former wants, to their greater  
good.

### THE PROOFS.

**a** Gen. 2. 3. So God blessed the seventh  
day and sanctified it: because that in it, he had  
rested from all his worke, which God had crea-  
ted and made.

**b** Exod. 16. 23. And he answered and  
said, this is that which the Lord hath said:  
To morrow is the holy rest of the Sabbaoth  
vnto the Lord, bake that to day which ye will  
bake, &c.

**c** Luke 4. 16. And hee came to Naza-  
reth, where he had bene brought vp, and as  
his

the doctrine of the Sabbath. II

his custome was, went into the Synagogue on the Sabbath day, and stood up to read.

Acts 13. 14. But when they departed from Perga, they came to Antiochia, a Citie of Pisidia, and went into the Synagogue on the Sabbath day, and sat downe. ver. 15.

And after the lecture of the Law and Prophets, the Rulers of the Synagogue sent vnto them, saying; Yee men and brethren, if yee have any word of exhortation for the people, say on. Then Paul stood up, &c. verse 42.

And when they were come out of the Synagogue of the Iewes, the Gentiles besought that they would preach these words to them the next Sabbath day. verse 44. And the next Sabbath day came almost the whole Citie together, to heare the word of God.

Chap. 17. 2. And Paul, as his manner was, went in vnto them, and three Sabbath daies disputed with them by the Scriptures.

ol: Sixe daies thou shalt doe thy worke, and in the seventh day thou shalt rest, that thy Ox, and thy Asse may rest, and the same of thy maide, and the stranger, may be rested.

2. Dent. 5. 14. But the seventh day is the Sabbath of the Lord thy God, thou shalt not doe

doe any worke therein, nor thy sonne, nor thy daughter nor thy man servant, nor thy maide, nor thy oxe, nor thy asse, neither any of thy cattell, nor the stranger that is within thy gates, that thy man servant, and thy maide, may rest as well as thou.

Marke 2.27. And he said to them, the Sabbath was made for man, and not man for the Sabbath.

Of the day that the Sabbath must be kept upon.

### CHAP. III.

As there must be a Sabbath, or day of rest continued in the Church of God, while the world continueth: so this Sabbath must be vpon one certaine day of the weeke, and that is the seventh day, for so God hath appointed: first, at the creation: 2 secondly, at the giving of the Law in Mount Sinai.

But

But not that seventh day, which was from the first creation of the world: for that was once changed vnto the first day of the weeke, the day after the Iews Sabbath, which we now keepe for the Sabbath day: *Act 20. 7.* concerning which change, three things are diligently to be considered.

I That it was made by the Apostles, & could be made by none, so fitly as by them, and that for two causes.

1 Because they had the best gifts; for they had the spirit of truth to leade them into all truth. <sup>c</sup> And therefore could see further into things, then the rest of the church.

2 Because, by reason of their great & Apostolicall authority, they could prevaile more then others.

2 That the Apostles made this change of the day, vpon good reasons made knowne to the Church, and those were cheefely two.

I In memorie of the second creation of the world by Christ, because

cause on that day, the Lord Iesus did most gloriously rise againe, and so conquered death, sinne, and hell, and finished the worke of mans Redemption, which was a second creation.

2 Then the Lord Iesus having as it were made the world new againe, hee did,

1 Cease suffering, as God at the end of the first creation, ceased working.

2 Begin his glorious rest, and so continueth in rest and glorie for ever. In which respects,

1 The time of the Gospel is called, the world that was to come. <sup>d</sup> The heavens and the earth, are called New : <sup>e</sup> and all things, men & all, are called new <sup>f</sup> creatures.

2 This new Sabbaoth also, is called by a new name, viz. the Lords day : <sup>g</sup> of the Lord Iesus : concerning which name, two things are to be noted.

1 That

- 1 That it must be retained with the day; because part of the honour and estimation of the day consisteth in giving it his right name.
- 2 That it dooth no whit abate the glory of the first creation, nor of the first Sabbath; but being added vnto it, as a further honour, doth increase the dignitie of it, even as *Isaac* was more renowned of God, when he was also called *Israel*.
- 3 That this first day of the Iewes weeke, which we now keepe for the Sabbath, is that Sabbath day which was ordained by the Apostles, through the direction of Gods spirite: and therefore must remaine for ever, and never more be changed. For,  
I Vppon this day, the Primitive churches, with the consent of the Apostles, vsed to assemble, and to

to exercise all the parts of Gods  
worshippe, which were pro-  
per to the Sabbath day.<sup>h</sup>

2 The Apostle Saint *Paul*, willeth  
that to be done vpon this day  
which is most fit for the Sab-  
bath day: and that is, collecting  
for the poore, <sup>i</sup> as more at large  
is shewed in chapter 10.

3 This day hath beene kept of all  
Churches ever since the Apo-  
stles time; and in all the new  
Testament, is nothing found  
to controle the same: neither  
was it ever resisted by the Apo-  
stles, but hath beene by their  
writings approved, and by their  
practise confirmed vnto vs.

### THE PROOFS.

<sup>a</sup> Gen 2.3. So God blessed the seventh  
day, and sanctified it, &c.

<sup>b</sup> Exod. 20.8. Remember the Sabba-  
oth day to keepe it holy, &c. verse 10. But the  
seventh day is the Sabbath of the Lord thy  
God,

<sup>c</sup> Iohn



*the doctrine of the Sabbath.*

<sup>c</sup> Iohn 16.13. Howbeit, when hee is come, which is the spirit of truth, he will leade you into all truth.

<sup>d</sup> Heb. 2.5. For he hath not put in subiection vnto the Angells, the world to come, whereof we speake. <sup>e</sup> Esa. 65.17. For loe, I will create new heavens, and a new earth, and the former shall not be remembred, nor come into minde. verse 18. But be you glad and reioyce for ever, in the things that I shall create: for behold, I will create Ierusalem as a reioycing, and her people as a ioy. <sup>f</sup> 2. Cor. 5.17. Therefore, if any man be in Christ, let him be a new creature: old things are passed away; behold, all things are become new.

<sup>g</sup> Apoc. 1.10. And I was in the spirit on the Lords day.

<sup>h</sup> Acts 20.7. And the first day of the weeke, the Disciples being come together, to breake bread, Paul preached vnto them.

<sup>i</sup> 1. Corin. 16.2. Euery first day of the weeke, let every one of you put aside by himselfe, and lay up as God hath prospered him, that then there be no gatherings when I come.

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*An Abstract of*

*What manner of rest must  
be kept.*

CHAP. IIII.

**I**T is not enough to keepe a rest, but we must keepe a most precise and exact rest, and that may appeare vnto vs two waies.

1 By the manifold Commaundements, even for the keeping of the Sabbaoth.

2 By the vrging and repeating of the word [*Rest*] in so many words, so often, and so <sup>a</sup> particularly.

All the Commandements, given for the keeping of the Sabbaoth, are two fold,

Generall, whereof some be without <sup>b</sup> penalties exprest: and some be with <sup>c</sup> penalties annexed.

Speciall, wherein the Lord forbiddeth his people to worke on such things, and at such times, as might carry the greatest shew of being exempted: as namely.

I Ga-

- I Gathering of Manna, <sup>d</sup> when they were fed but from hand to mouth, (as they say.)
- 2 Making of the Tabernacle, <sup>e</sup> though it were the place wherein the Lord should be served.
- 3 Working in harvest time; <sup>f</sup> yea, though it commeth but once a yeare, and for mans life is most necessary.
- 4 Keeping of faires and markets, & carrying of things to be sold, and selling of victualls there, though then indeed much might be gained.

As it appeareth by the manifold Commandements, both generall, and speciall for the Sabbaoth, what manner of rest it is that must be kept; so also is it made evident, by the vrging and repeating of the word so often, in so manie words, and so particularly, as we have seene before, in *Exod. 16. 23. &c.* which rest thus vrged, is two fold.

- I Outward, and of the whole body, and that is two fold.

I From doing any of the foresaid things, forbidden by speciall commaund : or other workes whatsoever we vse, or may doe lawfully on the fixe daies : and they be of two sorts.

I Works of our Vocation. And therefore, it is not lawfull on the Sabbaoth day, for Carriers to travell with their carriages, <sup>h</sup> for Schoolemaisters to teach or studie humanitie, for Physitians to reade bookes of surgery or physicke, for Lawyers to studie the case, peruse evidences, &c. nor for Iudges and Iustices, to ride their circuites, or sit in iudgement; because all these are the ordinarie duties of their vocation, which belong to the fixe daies, except in cases excepted in the next chapter.

2 Works of our Recreation; yea, though they be honest, and at other times lawfull. For

- I If the duties of our vocation, without which a Common-wealth cannot stand, must cease when we should attend vpon the Lordes worke, much more must our pleasures cease, without which, men may continue, though not well.
- 2 As the works of our recreation are lesse needefull than those of our vocation: so they doe more hinder vs from the sanctifying of the Sabbath, by reason of the excessive delight, which our corrupt nature doth take in them.
- 2 From speaking and hearing of worldly businesse, and that for two causes.
- I Because much talking and hearing of worldly businesse, doe as much hinder the sanctifying of the Sabbath, as much working doe: for,

- 1 Wemay worke alone, we cannot talke but with others: and so wee hinder both our selves, and others too.
- 2 Our mindes cannot be set wholly vpon the worship and service of God, as they should, and at the same time be talking, and hearing of worldly matters.
- 2 Because this Commandement must be no more restrained then the other. And therefore, vaine wordes, and worldly speeches, are heer also forbidden, <sup>k</sup> as well as profane speeches in the first, as naming of false gods in the second, as vaine othes in the third, as contemptuous speeches in the fift, as railing wordes in the sixt, as filthy words in the seventh, as covetous speeches in the eight, & slanderous words in the ninth.
- 2 Inward, and of the minde: viz.  
from

from studying, and tending to  
worldly matters; and great  
there is so to beleeve. For,

1 The whole law was given to the whole man.

2 The creation, redemption, and preservation, to the glorification both of body and soule, do bind vs to obey God, both in bodie and minde.

3 The law cannot else be perfect and absolute, like the Law-giver, who as he is a spirit, so hee will be served in spirit and mind.

4 Except our mindes be emptied of all worldly affaires, there can be no roome for heavenly meditations to dwell in.

5 The very end why we dispatch our hands of our businesse, is, that our mindes might not be disturbed with them.

THE PROOFS.

<sup>a</sup> Exod. 16.23. *To morrow is the rest of the holy Sabbath unto the Lord: and chap-*

Six daies shall men worke, but the  
 seventh day is the Sabbath of the holy rest  
 unto the Lord: whosoever doth any worke in  
 the Sabbath day, shall die the death: and  
 35. 2. as before.

<sup>b</sup> Exod. 20. 10. But the seventh day is  
 the Sabbath of the Lord thy God, in it thou  
 shalt doe no manner of worke, &c.

<sup>c</sup> Exod. 31. 14. Hee that defileth it,  
 (meaning the Sabbath) shall die the death.  
 Therefore, whosoever worketh therein, the  
 same person shall be even cut off from among  
 his people. Ier. 17. 27. But if yee will not  
 heare me to sanctifie the Sabbath day, and  
 not to beare a burden, nor to goe through the  
 gates of Ierusalem on the Sabbath day, then  
 will I kindle a fire in the gates thereof, and it  
 shall deuoure the pallaces of Ierusalem, and  
 shall not be quenched.

<sup>d</sup> Exod. 16. 26. Six daies shall ye gather  
 it, but in the seventh day, is the Sabbath, in it  
 there shall be none. 27. Notwithstanding  
 there went out some on the seventh day to ga-  
 ther, but they found none. 28. And the Lord  
 said vnto Moses; How long refuse yee to  
 keepe my Commandements and my lawes? 29.  
 Behold how the Lord hath given you the Sab-  
 bath:



baath: therefore hee giueth you the sixth day, bread for two daies : tarry therefore everie man in his place, let no man goe out of his place the seventh day. 30. So the people rested the seventh day.

<sup>c</sup> Exod. 31. 12. Afterward the Lord spake unto Moses saying; 13. Speake thou also unto the children of Israel, saying; Notwithstanding, keepe yee my Sabbath, for it is a signe betweene me and you, &c.

<sup>f</sup> Exo. 34. 21. Six daies thou shalt worke, and in the seventh day, thou shalt rest, both in earing time, and in the harvest thou shalt rest.

<sup>g</sup> Nehe. 13. 15. In those daies saw I in Iudah, those that trode wine presses on the Sabbath day, and which brought in sheaves, and laded Asses also with wine, grapes, and figges, and all burthens, and brought them in to Ierusalem on the Sabbath day, and I protested to them in the day that they sold victualls. 16. There dwelt men of Tyrus also therein, which brought fish and all wares, and sold on the Sabbath day, unto the children of Iudah, even in Ierusalem. 19. And when the gates of Ierusalem beganne to be darke before the Sabbath, I commanded to shut

*shut the gates, and charged that they should not be opened untill after the Sabbath, &c.*

<sup>b</sup> *Ier. 17. 21. Thus saith the Lord; Take heede to your soules, and beare no burden in the Sabbath day, nor bring it in by the gates of Ierusalem. 22. Neither carry forth burdens out of your houses on the Sabbath day.*

<sup>i</sup> *Math. 6. 24. No man can serve two masters.*

<sup>k</sup> *Esa. 58. 13. If thou turne away thy foote from the Sabbath, from doing thy will on my holy day, and call the Sabbath a delight, to consecrate it as glorious to the Lord, and shall honour him, not doing thy own waies, nor seeking thine owne will, nor speaking a vaine word: then shalt thou delight in the Lord, &c.*

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*What works may be done upon the Sabbath day.*

## CHAP. V.

**F**ROM that strait and severe Law of resting, (handled in the former chapter)

ter) are exempted all workes of necessitie, as lawfully to be done vpon the Sabbath day : which by the doctrine and practise of our Saviour Christ, in *Math* 12. 1. to 13. appeare to be of two sorts.

- I Works of religion or holinesse.
- 2 Works of compassion or charitie, which cannot be deferred vnto another day, nor could be provided for, nor prevented before.

All religious workes of necessitie, are of two sorts.

- I All bodily labour, that directly concerneth the worship of God. So in the time of the Law, did the Priests labour when they did slay the beasts, prepare the sacrifices, and offer them on the altar. And so, in time of the Gospel, may, and ought Christians to travell, though farre, and faintly, to the places of Gods worship : and so also ought the Preacher then to labour in preaching the word, &c. yea, though it be in the sweate of his browes, and to the wearying of his bodie,

as

as many doe. For though to travell and to speake, as in manner afore-said, be each of them a laboursome worke to the body, yet is that labour lawfull: because,

**I** It is warranted by the example of our Saviour Christ, & his disciples, who went from town to towne, to preach, vntill they were both <sup>a</sup> hungry and faintie. As also by the example of the Shunamite, who travelled from home vpon the Sabbaoth, to the place of the Prophets: <sup>b</sup> because shee had no teaching at home.

**2** The holy worke, about which this labour is imployed, dooth sanctifie the labour and make it holy, even as the Temple did sanctifie the gold that was laid vpon the Temple; and as the Altar did sanctifie the gift of the Altar. *Math. 23. 17, 19.*

**2** All other bodily labour, whereby the people of God are both called together, to the service of God (as  
in

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in the time of the law, they were by sounding of trumpets. *Numb.* 10. 2, 3. And in time of the Gospel, by ringing of bells: ) as also comfortably refreshed and fitted for the service of God; as receiving of necessary and convenient foode to strengthen nature : ° as also to sleepe a little after dinner, (though it be no bodily labour, but ease :) I doubt not is lawfull for the preventing of sleepe and drowfinesse at the holy Assembly. And if any will say, that by the same reason some recreation may be allowed to some persons on the Sabbath day, for dulnesse & infirmitie sake, I will not contend greatly with them, so it be privately, sparingly, and moderately taken, and that by weake & sickely persons, vsed only to make them more fit for the service of God: which end, howsoever it be commonly pretended in the world, by men of vanitie and pleasure, yet doubtlesse is it the thing that is least regarded amongst

mongst them, they being such as commonly addiect themselves to all sports and pastimes, both openly and secretly, as hunting, hawking, bowling, shooting, carding, dicing, tables, &c. and therefore this allowance, whatsoever it be, doth no way make for them, but against them.

So much concerning works of religion or holinesse, which of necessitie must be done vpon the Sabbaoth day. Now to works of compassion or charitie, and they be of two sorts.

I Such duties as tend to the preservation of man. First, of our selves, as *Eliab* did save himselfe by fleeing fortie daies together, (wherein were many Sabbaoths) from *Iezabel*, *1. King. 19. 8.* next, of others, as generally of our Country, as when enemies invade, when tumults arise, robberies are done, &c. specially of our friends; as when any fire breaketh out, or when any is dangerously sicke, &c. yea, and of our foes too, in the cases

ses aforesaid, or the<sup>d</sup> like.

- 2 Such duties as make for the preservation of other creatures, *viz.* the<sup>e</sup> beasts, &c. as fothering, watering, seeking, curing, &c. Provided alwaies, that we abuse not this liberalitie of God, and libertie of Christians, as too many doe.

- 1 By imagining a necessitie where none is apparant, as Clothiers, and Cloth-workers doe, which for greedy covetousnesse onely, set their rackes, and worke hard vpon the clothes being set, and that on every Sabbath through the yeare, if worke and weather serve, for feare forsooth (as they pretend) of fowle weather the weeke following, or losing their markets, or masters custome, &c. when there is indeede, no necessitie apparant; but that, (if they durst, or could trust the Lord) they might well let them stay vntill the next day. So doe Husbandmen also imagine a necessitie, where none is, working in har-

harvest time on the Lords day,  
for feare of raine the next day,  
&c.

2 By bringing a necessitie vpon  
them, which God hath not laid  
vpon them, as many doe,  
through,

1 Carelesnesse, as those which  
care not to remember the Sab-  
both day before it come, that  
they might accordingly, lay  
for the doing of their worke,  
being artificers, &c. and for  
their wearinesse, being to tra-  
vell.

2 Slothfulnesse, as those that  
drive off, either all, or part of  
their busines, vntill the Lords  
day.

### THE PROOFES.

<sup>2</sup> Math. 12. 1. *At that time, Iesus went  
on a Sabbath day through the corne, and his  
Disciples were an hungred, and beganne to  
plucke the eares of corne, and to eat. 2. And  
when*



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when the Pharises saw it, they said unto him; Behold, thy Disciples doe that which is not lawfull to doe upon the Sabbaoth. 3. But hee said unto them; Have ye not read what David did when he was an hungred? &c. Mar. 2. 23, 24, 25. Luke 6. 1, 2, 3. as before.

<sup>b</sup> 2. Kings 4. 22. Then shee said to her husband; I will haste to the man of God, and come againe. 23. And he said; Wherefore wilt thou goe to him to day? It is neither new Moone, nor Sabbaoth day, &c.

<sup>c</sup> Exod. 12. 16. Also in the seventh day, shall be an holy Assembly unto you, no worke shall be done in them, save about that which every man must eat, that onely may yee doe. See Math. 12. 1. &c. as before at <sup>a</sup>

<sup>d</sup> Levit. 19. 18. Thou shalt not avenge, nor be mindefull of wrong, against the children of thy people, but shalt love thy neighbour as thy selfe, &c. Math. 5. 44. But I say unto you; Love your enemies, &c. See Luke 6. 27. to 36.

<sup>e</sup> Math. 12. 11. Which of you having a sheepe fall in a Sabbaoth day into a pit, will not take it and lift it out? Mar. 2. 27. The Sabbaoth was made for man, and not man  
D for

*for, &c. Luke 13. 15. Hypocrite, doth not each one of you on the Sabbath day loose his Oxe, or his Asse from the stall, and leade him away to the water?*

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*Of the persons to whom this  
Rest is inioyned.*

C H A P. V I.

**T**He persons commaunded to observe this holy Rest, are two fold.

{ **1** All Governours, whether they be publike, as Princes, and other Magistrates; or private, as parents and masters of families.

{ **2** All that be in subiection.

Of Governours, two things are required.

{ **1** That they rest themselves.

{ **2** That they see the Rest kept by those that are vnder them.

That themselves must rest, there is great reason: for,

**1** The

1 The Law of God doth no more privilege them to breake the Commandements of God, than it dooth other<sup>a</sup> men.

2 Their example is dangerous, if they doe not keepe the Rest: and profitable, if they doe keepe it.

3 They must punish those that offend in this point; which they cannot doe well, if they offend themselves therein.

As they must keepe the Sabbath themselves, so they must also see it kept by those that are vnder them.

1 The Magistrate in the Commonwealth must see it kept, and that two waies;

First, by making of good lawes for the preservation of the rest, with penalties and punishments for the offenders.

Secondly, by looking diligently to the execution of the same; for whose incouragement, the Lord hath recorded in his word, two singular things.

- 1 A speciall promise of singular blessing vpon themselves, and vpon their<sup>b</sup> people.
- 2 A notable example of *Nebemi-ah*, doing the like. In whom, two things are to be observed.

See  
*Nehe.*

13. 15,  
16. &c.

- 1 What zealous courage should bee in a Magistrate, for the suppressing of such abuses as do profane the holy Sabbath, and dishonour the name of God.
- 2 What a blessed successe God sendeth vpon the godly endeavours and encounters of all such: (all enemies and hinderances notwithstanding.)
- 2 Maisters of families must see it kept, and that two waies. First, by commanding their families to observe the Sabbath. Secondly, by punishing those that disobey their commandement. Provided alwaies, that their commandements and

and punishments be free from hypocrisie and crueltie, to which end they must take heede of three things.

- 1 That they cause not their servants or others, to worke for them, when themselves doe rest; as many hypocrites doe, which vpon the Sabbaoth day, compell their servants to worke in harvest time, send them to faires, and cause Shoemakers, and Tailors, and such like, &c. to worke, and bring home their worke on that day.
- 2 That they leave it not to their servants choice to keepe it, or not to keepe it; but to take an account of them.
- 3 That they overlay not their servants so with their worke in the six daies, but that they may have some time spared them to doe their owne in; as to visite their friends, when neede requireth, to mend their apparrell, and buy their provision, &c.

So much of Governors duties, in regard of the holy Rest. Now of those that be in subiection, and they (as they are mentioned in the Commandement) are of two sorts.

1 Such as are indued with reason.

2 Such as are voide of reason.

Those that are indued with reason, are of two sorts.

1 Those that are of our familie.

2 Strangers.

Those that be of our familie, are likewise two fold.

1 Such as are of vs, as our wives and children.

2 Such as are not of vs, but with vs, as sojourners and servants.

That servants should then rest, as well as their masters, there is great reason, and is three fold.

1 Their condition were else intollerable. And seeing God hath appointed them one whole day in seven, we can give them no lesse.

2 The place and calling of a servant, requireth great dutie and thankfulnessse, both to God and man:

man: both which are to be learned  
vpon the Sabbath day, and that  
cannot be done without rest both  
of body and minde.

- 3 God will be honoured in the fan-  
ctification of the Sabbath, as well  
by servants, as by <sup>d</sup> masters.

Strangers also must keepe this Rest  
with vs, of what Country or religion so-  
ever they be, if they be vnder our go-  
vernment; and that for two reasons.

- 1 They (being ioyned to Gods peo-  
ple, and vnder their government)  
must be subiect (at the least) to the  
outward discipline and order of  
the <sup>e</sup> Church.

- 2 Otherwise they should become  
snares to intangle Gods people, by  
working when they rest.

So much for those that are indued  
with reason. Now it remaineth to see  
further, that those things also which are  
void of reason, must rest when the Sab-  
bath day comes; and they are also of  
two sorts.

- 1 Things living, as cattell, and they  
must rest for two causes.

D 4 I For

- 1 For the renewing of their strength,  
 for mans further benefite. *Exod.*  
 23.12.  
 2 Thereby to keepe men the bet-  
 ter vnto the obedience of this  
 rest, seeing the beasts themselves  
 might not breake it.  
 2 Things without life, as the ground  
 from being <sup>f</sup> digged, tilled, &c.  
 that men might learne thereby, of  
 what weight and moment the Sab-  
 bath is, when all creatures should  
 stoope vnto it; yea, the very insen-  
 sible ground, not free from the sub-  
 iection of it.

## THE PROOFS.

<sup>a</sup> *Esa. 50.33. For Tophet is prepared of old, it is even prepared for the King.*

*Deut. 17.18. And when he shall sit upon the throne of his kingdome, then shall he write him this Law repeated in a booke by the Priests of the Levites. 19. And it shall be with him, and he shall reade therein all daies of his life, that he may learne to feare the Lord his God,*



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God, and to keepe all the words of this Law, and these ordinances, for to doe them. Iere. 17.20. And say vnto them; Heare the word of the Lord, yee Kings of Iudah, and all Iudah, and all the inhabitants of Ierusalem, that enter in by these gates. 21. Thus saith the Lord; Take heede to your soules, and beare no burden in the Sabbaoth day, &c.

Math. 3. 10. And now also is the axe put to the roote of the trees, therefore every tree that bringeth not forth good fruit, is hewen downe and cast into the fire.

<sup>b</sup> Ier. 17.25. Then shall the Kings and the Princes enter in at the gates of this Citie, and shall sit vpon the throne of David, and shall ride vpon Charets, and vpon horses; they and the men of Iudah, &c. 26. And they shall come from the Cities of Iudah, and from about Ierusalem, and from the land of Benjamin, and from the Plaine, and from the Mountaines, and from the South, which shall bring burnt offerings and sacrifices, and meate offerings, and incense, and shall bring sacrifice of praise, vnto the house of the Lord.

<sup>c</sup> Deut. 5.14. The seventh day is the Sabbaoth of the Lord thy God, thou shalt not doe any worke therein, nor thy sonne, nor thy daugh-

daughter, nor thy man servant, nor thy maid, nor thy ox, nor thy asse, neither any of thy cattell, nor the stranger that is within thy gates, that thy man servant and thy maid, may rest as well as thou. *Exod. 23. 12.* In the seventh day thou shalt rest, that thine ox and thine asse may rest, and the sonne of thy maid, and the stranger may be refreshed.

<sup>d</sup> *Ephes. 6. 9.* And ye masters, doe the same things vnto them, putting away threatnings, and know that even your Maister also is in heaven: neither is there respect of person with him; and verse 8. Whatsoeuer good thing any man doth, that same shall he receive of the Lord, whether bond, or free. See *Col. 3. 11.*

<sup>e</sup> *Exod. 12. 49* One Law shall be to him that is borne in the land, and to the stranger that dwelleth among you.

<sup>f</sup> *Levit. 25. 3.* Six years thou shalt sowe thy field, & six yeares thou shalt cut thy vineyard, and gather the fruit thereof. 4. But the seventh yeare shall be a Sabbath of rest vnto the land: the Lords Sabbath: thou shalt neither sowe thy field, nor cut thy vineyard.

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*Objections against the first part  
answered.*

C H A P. VII.

**O** Biections which are commonly made against the doctrine of the Rest, are of two sorts: *viz.* such as arise,

- 1 Of some scruple, or doubt of conscience among the better sort.
- 2 Of mindes possessed, either with a proud perswasion of mans owne sufficiencie to keepe the Law, as the Papists and popish Protestants are, or else with greedie covetousnesse, and distrustfulnesse of Gods providence, as worldlings be.

Obiections of the first sort, are chiefly two, which with their answers, are as followeth.

I Obiection. Christs observation of the Sabbath day, maketh no more for the continuance of a Sabbath, then his observing of Circumcision, the Passeeover, the sacrifices, and other Iewish ceremonies doth make for the

the continuance of them. But they were all abolished by his death, being typicall and ceremoniall; and so might the Sabbath too, being but ceremoniall neyther.

To this obiection wee answer two waies.

1 Somuch of the Sabbath day as was Iewish and ceremoniall, is taken away; as namely the restraint of <sup>a</sup> meate dressing, and <sup>b</sup> kindling of fires: but as for the day of Rest, serving vnto Gods worshippe, it was not ceremoniall, but morall: and therefore was not taken away.

2 The Sabbath day stood vpon a surer ground then the whole ceremoniall Law; namely, the publike worship of God, and the reliefe of nature; which ends of the Sabbath are perpetuall: and therefore the Sabbath day also must be perpetuall: neither could it with the ceremoniall Law be taken away. Now, that it was not taken away, appeareth by the practise and

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and writings. First of all, the Apostles in generall, long after Christs death, and after they had received the holy Ghost, *Acts* 13. 14, 42, 44, and 17. 2. as hath been shewed in chap. 2. at the letter. <sup>d</sup> Secondly, of *Iohn* who wrote 97. yeares after Christs ascension, and doth plainly avouch the continuance of it, by this new and honourable name, the Lords day: *Apoc.* 1. 10. a name then best knowne to the Church.

2 Obiection, The Sabbath was a memoriall to the Iewes, of their deliverance out of *Egypt*: <sup>c</sup> therefore that people being now gone, to whom that deliverance did belong, the Sabbath is also gone with them.

To this Obiection wee likewise answer two waies.

1 That the Iewes having that reason to move them, besides the other before mentioned, were the more straitly bound to the keeping of the Sabbath; but wee also are bound to keepe it as well as they.

2 That

2 That it was required of all men long before those reasons were annexed vnto it : yea, for many hundred yeares before the Iewes were a people : and therefore, though those people be gone, yet the Sabbaoth is not gone with them.

3 Obiection. *Col. 2. 16.* Let no man condemne you in respect of an holy day, new Moone, or Sabbaoth. It seemeth by these words, that wee are set free from keeping any Sabbaoth at all.

Answer. The Apostle meaneth the time of the Iewish Sabbaoth, and other Iewish feasts, which being typicall, the abolishing whereof, may by this place be iustly warranted : but yet the Sabbaoth is not abolished with the Iewish day, sith Christ hath warranted the whole Law, & every iot or tittle of it to remaine.

4 Obiection. The Sabbaoth it selfe is ceremoniall. *Exo. 31. 13.* it is made a signe of our sanctification.

Answer. There is some difference betweene a signe and a shadow: for shadowes signifie things to come, but signes,

signes, things alreadie come, as well as to come. The signes in *Egypt*, were tokens of Gods anger; the Sacraments are signes to confirme our faith. *Rom. 4. 10.* and Christs miracles were signes to shew forth his glory. *Ioh. 2. 11.* yet none of these were shadowes. So the Sabbath is a signe memorative, to put vs in mind of our sanctificatiō, but yet no shadow. Indeede the strict keeping of the Rest by the Iewes commanded, *Exod. 16. 23.* was a shadow as well as the seventh day: yet the Rest commanded in the fourth precept, was not so, neither had it any ceremony annexed thereunto.

5 Obiection. *Gal. 4. 10.* *Paul* saith; Hee is afraid that hee hath bestowed his labour vpon them in vaine: *Because they observe daies and times.* Where the Apostle seemeth to disallow set times.

An. The Apostle condemns not al set times, for he both kept set times himself with others. *Act. 20. 7.* and appointed the first day in the weeke for collectiōs, both at *Corinth*, & *Galatia*. *1. Cor. 16.* But he speakes of those Iewish daies & times, & years, which he saith were shadowes  
of

of things to come. *Col. 2. 17.* and done away by the comming of Christ, who was the bodie of all those ceremoniall shadowes; of which sort were their Sabbaoths of yeares, as namely every seventh yeare, wherein the ground did rest from tilling, and everie yeare of Iubile, wherein bond men went out free, and alienated possessions returned againe to the owners. *Levit. 25. 10.* And next, their Sabbaoths of daies, which also were of two sorts, ceremoniall, and morall. Of the first sort, were the Pasleover, Pentecost, the new Moone, and the feast of Tabernacles, which in *Levit. 23.* are called Sabbaoths: and also their morall Sabbath, as touching the time of it, and the strictnesse of keeping the rest vpon it: and betweene these ceremoniall Sabbaoths, and the morall Sabbaoths, was great difference, as appeareth *Levit. 23. 37, 38.* *These are the feasts of the Lord, which yee shall call holy Convocations, &c. besides the Sabbath of the Lord.*

6 Obiection. *Rom. 14. 5, 6.* The Apostle seemeth to make all daies alike,  
either



either to be observed , or not observed.

Answer. He saith , that some men did count them so; but the Apostle maketh no such account : and the question moved there , is not betweene the Jew and the Gentile, (as some thinke) but betweene the stronger Christian, and the weaker. chap. 5. 1. The Stronger esteemeth one day above another, which appeareth, in that there was a day, both commanded, received, and approved in the Church; then the weaker is hee that holds every day alike : So that if men count all daies alike , it is an argument of their weakenesse, whose infirmitie, as yet must be borne with , so long as it may be for their good to edification. chap. 15. 2. But if any shall obstinately, and with a high hand, hold and defend, that the Lords day, is but as another day , we are to rebuke them sharply, that others may feare.

Obiections of the second sort are as followeth.

I Obiection. If it be thus strait, as that we must rest in thought, word, and  
E deede,

deede, who can keepe it or abide it? But we can perfectly fulfill the Law; so saith the Counsell of *Trent. Sess. 6. cha. 18.* Therefore the Sabbath day is not so straitly to be observed.

To this obiection we answer three waies.

1 That no man can perfectly fulfill the Law of God; and yet every one is charged to keepe it perfectly, purely, and perpetually; because it is all mens dutie so to doe.

2 The harder it is, the more wee must strive to keepe it. *Luke 13. 24.*

3 By this strait and exquisite rule of resting, we see: first, our deserved miserie, by the infinite breaches of this Commandement, besides all the rest of our sinnes. Secondly, we see Gods undeserved mercie in Christ, who hath both fulfilled the Law for vs, as also freed vs from the curse of the Law, and purchased for vs, the blessednesse of heaven. Of whose benefites, we are assured to be partakers, when we are perswaded of the forgivenesse of our sins, by him alone. 2. When we have power

er from him, to die vnto sinne, and live vnto righteousnesse, in some measure, as well in this Commandement, as in any other.

2 Obiection. The world is hard (say poore men) we have a great charge of wife and children, and little earnings, we may not starve, wee hope God will not be against the earning of a penny or two on the Sabbath day, &c.

To this Obiection a double answer may be framed.

1 We cannot serve God, vnlesse we cast away those worldly and distrustfull cares: For Sathan would make men believe, that if they serve God, they shall famish, or beg, &c.

2 We must have faith to beleewe:

1 The Generall promises of  
d God.

2 The speciall promise that is made to the strict keeping of the  
e Sabbath. Where also this verie doubt is taken away.

3 Obiection. Our servants must have some time of recreation, they worke hard all the weeke, &c.

Answer. It is true indeede, and some recreation sometime, is almost as necessarie, as their meate, drinke, and sleepe; but then be bold of thine owne, and not of the Lords, allow it them in the fixe daies, and not vpon the Lords day.

4 Obiection. He that is bound (saith the servant, and hee that liveth at the commandement of another) must obey, if we doe not, we shall lose our maisters good will, and get their displeasure.

Answer. If thou be a servant fearing God, and desirous in truth of heart to sanctifie the Lords day, then doe this:

I Consider with thy selfe, whether it be a worke of necessitie that thou art commanded to doe: if it be, then thou must obey thy master, if not, thou must take another course. But thou wilt say perhaps, that thou seest no necessitie in that thou art commanded. What then? There may be a necessitie apparant to thy master, and not to thee: neither is he bound to give thee an account of all his purposes and businesse; as for example: thy maister commaundeth thee to carry a letter for him, or to fetch home  
and

and make ready his horse, or to goe with him abroad, or the like; thou not knowing the matter, nor occasions of those thy maisters businesse, art bound to obey him, not demanding a reason of his so doing, but conceiving, both in reverence, and charity of thy masters doings, that if he saw not some great necessitie in the matter, he would not so imploy thee; for charitie dooth ever iudge the best; where it knoweth no evill, it thinketh no evill. *I Cor. 13.5.*

But if thou be assured that it is no worke of necessitie, which thy maister would set thee about, when thou shouldest rest vnto the Lord, but that it cometh onely of a greedy desire, to get the world, &c. as to plow, to carry wares about the towne, to keepe open the shop, to set rackes, and to worke vpon clothes vsually vpon the Lords day, or the like, whereof others can iudge as well as thou, then thy course must be this.

**I** In all dutifull and reverent sort, on Gods behalfe, expostulate and reason the matter with thy maister, and in-

treate him, not to compell thee against thy conscience, to violate the Lords Commandement, but to give thee leave to keepe the holy Rest; as the Israelites craved leave of King *Pharao*, to goe and serve the Lord. And surely, if thy maister hath any feare of God at all in him, or any sparke of desire to please the Lord, and hath not seared his conscience, as it were with a hote yron, or sold himselfe to worke wickednesse in the sight of God, hee cannot choose but grant thee thy request.

2 If thy maister be so hard hearted, and voide of religion, that he will not heare thee in thine humble suite, then sollicite the Magistrate and the Minister, and make them iudges of thy cause, and see, if by their meanes, thy maister may be perswaded to let thee serve the Lord, in keeping the holy Rest: and cease not thou all this while to pray vnto God, that he would, by his spirit, move and turne thy masters minde.

3 If the Magistrate be of thy masters minde, (as many are, that have as little religion, as who have least) so that  
thou

thou canst not be releev'd at his hands, then I thinke thou oughtest to venture thy maisters displeasure, or else change thy service, knowing that it is better to obey <sup>f</sup> God, than men. *Actes 4. 19.* Therefore, seeing as God commandeth thee to keepe the holy Rest, and thy maister commandeth thee to breake it, thou must in this case obey God, rather then thy master. For the keeping and sanctifying of the Lords Sabbath, is no matter of circumstance and ceremony, (as some would have it:) and therefore, to give place vnto the obedience of masters, being a matter of substance in the fift Commandement: but it is also a matter of the substance of Gods worship and service, vnto which, both thou and thy maisters will must give place. And in this case, the godly minded servant is not so much to stand vpon tearmes, of losing, or inioying his masters good will or service, but rather, to feare the Lord, whose service is the best service, and freedome it selfe, and whose displeasure is more intollerable, than the weight of all the world; neyther

ther will he ever forsake those that trust in him.

Reply. But where shall I become, if my master turne me out of service?

Answer. Comfort thy selfe with the answer of *Abraham* to his Sonne *Isaac*; Gen. 22. 8. God will provide a sacrifice my Sonne; so God will provide a service for his servants: and indeede, God did provide a sacrifice for *Abraham*, though he knew not of it till it came; whereupon the name of that place is called *God will provide*, to this day: and such a place hath God in store for all that in truth of hart obey his will, as *Abraham* did. Vers. 14.

### THE PROOFES.

<sup>a</sup> Exod. 16. 23. *Bake that to day which ye will bake, and seeth that to day which yee will seeth, and all that remaineth, lay it up for you till the morning. &c.*

<sup>b</sup> Exod. 35. 3. *Yee shall kindle no fire throughout all your habitations, upon the Sabbath day.*

<sup>c</sup> Deut. 5. 15. *Remember that thou wert a stranger in the land of Egypt, and that the*



the Lord thy God, brought thee out from thence by a mighty hand, and a stretched out arme. Therefore the Lord thy God commandeth thee to observe the Sabbath day.

<sup>d</sup> 1. Tim. 4. 8. Godlinesse is profitable unto all things, which hath the promise of this life present, and of that that is to come. Matt. 6. 33. First seeke yee the Kingdome of God, and his righteousnesse, and all other things shall be ministred unto you.

Levit. 25. 18. Yee shall obey mine ordinances, and keepe my lawes, and doe them, and ye shall dwell in the land in safetie. 19. And the land shall give her fruit, and yee shall eat your fill, and dwell therein in safetie.

<sup>e</sup> Levit. 25. 20. And if ye shall say; what shall we eat the seventh yeare, for we shall not sowe, nor gather in our increase? 22. I will send my blessing vppon you in the sixth yeare, and it shall bring forth fruit for three yeares. 23. And ye shall sowe the eighth yeare, and eat of the old fruit untill the ninth yeare: till the fruit thereof come, ye shall eat the olde.

<sup>f</sup> Acts 4. 19. But Peter and Iohn answered unto them, and said; Whether it be right in the sight of God, to obey you rather then

*than God, iudge ye. 20. For we cannot but  
speak the things which we have seen & heard.*

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*The second part of the fourth Commande-  
ment, requireth the sanctifying of the se-  
venth daies rest.*

*Of the sanctifying of the Sabbath in generall.*

### CHAP. VIII.

**C** Concerning the sanctification  
of the Sabbath day, foure  
things are to be considered of.

- 1 Of the meaning of the word *Sanctifie*, which in Scripture is applied.
  1. To such things as are separated from common and profane vses, and consecrated to vses<sup>a</sup> holy and religious.
  - 2 To all other things which are made lawfull for beleevers to vse to their owne benefite, by the rule of the<sup>b</sup> word and prayer.
- 2 That the sanctification of the Sabbath, standeth in two points.

I In

1 In not vsing it about the affaires of this life, eyther for carnall pleasure, or profit.

2 In consecrating it generally to holy vses: for the keeeping of a Rest, without a sanctification of it to holy exercises, is but to retaine a shadow without a body, specially to Gods worship and service, and to nothing else: for,

1 This is the law of things consecrated to the Lord, that they may not be imployed to any other vse but the Lords.

2 For this cause it is called a holy Sabbaoth, and the Sabbath of the Lord; not onely because the Lord did ordaine it, but cheefely, because it was ordained to the Lords vse.

3 By what meanes the Sabbaoth day must be sanctified, and those meanes are two fold.

1 By assembling our selves together in Gods house or <sup>e</sup> sanctuary.

2 By doing such duties as God in his Sanctuarie shall by his mini-

ministers teach vs : which duties are two fold.

- I Publike, and those be also two fold, *viz.* exercises,
  - 1 Of pietie and religion.
  - 2 Of charitie and compassion.
- 2 Private, *viz.* religious exercises, to be practised when the congregation is dissolved : & great reason, for,
  - 1 It is against reason, to think a little peece of the Sabbath day enough for Gods service, and to bestow the rest of the day at our owne pleasure.
  - 2 It is not simply said; *Remember* the Sabbath, but the Sabbath day; that is, the whole day, to sanctifie it.
- 4 By whom it must be sanctified: *viz.* by all, both governours, and all that bee in subiection. See chap. 14.

THE PROOFES.

<sup>a</sup> Exod. 29. 44. And I will sanctifie the Tabernacle of the Congregation, and the Altar: I will sanctifie also Aaron, and his sonnes to be my Priests. Exod. 40. 13. And thou shalt put upon Aaron, the holy garments, and shalt anoint him and sanctifie him, that he may minister to me in the Priests office.

Levit. 27. 28. Nothing seperate from the common use, that a man doth seperate unto the Lord of all that he hath, (whether it be man, or beast, or land of his inheritance) may be sold nor redeemed, for every thing seperate from the common use, is most holy unto the Lord, verse 30. Also, all the tithe of the land, of the seede of the ground, of the fruit of the trees, is the Lords, it is holy to the Lord.

<sup>b</sup> I. Timoth. 4. 4. Every creature of God is good, and nothing to be refused, if it be received with thanks giving. 5. For it is sanctified by the word of God and prayer.

<sup>c</sup> Levit. 19. 30. Ye shall keepe my Sabbath, and reverence my sanctuarie. And chap. 23. 3. In the seventh day shall be the Sabbath of Rest, an holy Convocation, (or Assembly.)

Of

*Of the publique duties of Pietie.*

## C H A P. IX.

**C**ONCERNING the publique duties of Pietie and Religion, which are to be practised in the open assemblies of the Church, we are to see three things.

- 1 How it can be proved, that God will be served by publike assemblies.
- 2 Why hee will be worshipped in publike assemblies.
- 3 How wee must frequent the publike exercises of the Church.

Of the first.

That God will be served in the publike assemblies of his people, may be proved two waies.

- 1 By the Commandements of God in the holy Scripture, requiring the<sup>a</sup> same.
- 2 By the practise of Churches. First, of the Jewes after the<sup>b</sup> captivitie. Secondly, of the<sup>c</sup> Christians.

Of

Of the second.

Why God will be worshipped in the publique assemblies of his people, there may be many reasons yeelded, and principally these five which follow.

1 That the Church may be discerned a farre off from the Synagogs of idolaters, and conventicles of Schismatikes : for which cause, the visible Church of God is called in Scripture;

1 A Mountaine<sup>d</sup> exalted.

2 A<sup>e</sup> Holy mountaine.

2 That Gods dispersed people spying the Church a farre off, might repaire together vnto<sup>f</sup> it.

3 That the wicked, which through contempt, should not ioynie themselves vnto the Church, or through Apostasie should revolt from it, might be left without all excuse, it being so visible vnto them.

4 To shew that we must be no more ashamed of the true service of God, then we are of that which we do openly, and in the view of all the world.

5 To

5 To represent vnto vs, our vnitie with Christ, and of one with another, in the  $\text{\textcircled{S}}$  Gospell of Christ.

Therefore they doe erre which hold:

1 That the publike exercises of religion are needelesse, which Christ did vsually <sup>h</sup> visite, and had not so much neede of them as we have: which *David* also made so <sup>i</sup> speciall account of, and for want whereof, he was so <sup>k</sup> exceedingly grieved.

2 That it is not fit for great persons, to goe to the common Assemblies of the Church: as if any were better than our Saviour Christ, or the Prophet *David*, who was also a Prince, as well as a Prophet.

Of the Third.

How we must frequent the publike exercises also, is a point necessary to be considered. For it is not enough, as many imagine, to come to some part of them onely, nor to continue there from the beginning, to the ending: but wee must come at the beginning with the first, and tarry by them with the last, and not to depart till all be <sup>i</sup> finished, (ex.



(except necessitie doth hinder vs.)

Againe, we must take heede how we come, <sup>m</sup> before we doe come: and how we heare, when <sup>n</sup> we are come: *Luke 8. 18.* And therefore we must come.

Not as most doe, onely outwardly, and customably; but as the best doe, inwardly also, and of <sup>o</sup> conscience, and so, as we may profite by our hearing, &c. in the waies of godlinesse and <sup>p</sup> salvation.

THE PROOFES.

<sup>a</sup> *Psal. 107. 32. And let them exalt him in the Congregation of the people, and praise him in the assembly of the Elders. Nu. 28. 9. But on the Sabbath day, ye shall offer two lambs of a yeare old, without spot, and two tenth deales of fine flower, for a meate offering, mingled with oyle, and the drinke offering thereof. 10. This is the burnt offering of every Sabbath, besides the continuall burnt offering, &c. [In which last place, some things is expressed, and some things are understood: there is expressed the doubling of their sacrifices, in the publike service of God. The*  
F *things*

things vnderstoode are three. First, the word which giveth life to the sacrifice. Secondly, prayer, which made their sacrifices acceptable. Thirdly, confession of sinnes, without which, they could be assured of the forgiveness of them.]

<sup>b</sup> Nehe. 8. 1. And all the people assembled themselves together in the streete, before the Water-gate, and they spake unto Ezra the Scribe, that hee would bring the booke of the Law of Moses, which the Lord had commanded to Israel.

<sup>c</sup> Acts 13. 14. But when they departed from Perga, they came to Antiochia, a Citie of Pisidia, and went into the Synagoge on the Sabbaoth day, and sate downe. 15. And after the lecture of the Law, the Rulers sent vnto them, &c.

Chap. 17. 1. They came to Thessalonica, where was a Synagoge of the Iewes: and Paul, as his manner was, went in vnto them, and three Sabbaoth daies disputed with them, &c. and chap. 18. 4. And he disputed in the Synagoge every Sabbaoth day, and exhorted the Iewes, and the Gracians, and chap. 20. 7. And the first day of the weeke, the Disciples being come together, to break bread,

*the doctrine of the Sabbath.* 67

bread, Paul preached unto them, &c. [In which places also, under one kinde, is noted the whole action of the publike service of God.]

<sup>d</sup> Esa. 2. 2. It shall be in the last daies, that the mountaine of the house of the Lord, shall be prepared in the top of the mountaines, and shall be exalted above the hills. <sup>e</sup> Psa. 2. 6. I have set my King upon Sion, my holy mountaine.

<sup>f</sup> Esa. 2. 2. And all Nations shall flow unto it.

Psal. 122. 1. I reioyced when they said unto me; Come, let vs goe unto the house of the Lord.

<sup>g</sup> Acts 4. 32. And the multitude of them that beleevd, were of one heart, and of one souls.

<sup>h</sup> Luke 4. 16. And he came to Nazareth, &c. and as his custome was, went into the Synagogue on the Sabbath day, &c.

<sup>i</sup> Psal. 84. 1. O Lord of Hostes, how amiable are thy Tabernacles! verse 10. For a day in thy Courts, is better than a thousand elsewhere: I had rather be a doore keeper in the house of my God, then to dwell in the tabernacles of wickednesse.

<sup>k</sup> Psal 42.2. *My soule thirsteth for God, even for the living God: when shall I come and appeare before the presence of God?*  
 3. *My teares have beene my meate day and night, whils they daily say unto me; Where is thy God? verse.4. When I remembred these things, I powred out my very heart, because I had gone with the multitude, and led them into the house of God, with the voyce of singing, and praise, as a multitude that keepeth a feast.*

<sup>l</sup> Ezech.46.10. *And the Prince shall be in the middest of them, he shall goe in when they goe in, and when they goe forth, they shall goe forth together.*

<sup>m</sup> Ecclef.4.17. *Take heede to thy foote, when thou entrest into the house of God.*

<sup>n</sup> Luke 8.18. *Take heede how ye heare.*

<sup>o</sup> Iohn 4.24. *They that worshippe him, must worship him in spirit and truth.*

<sup>p</sup> 1. Cor.11.17. *Now in this that I declare, I praise you not, that ye come together, not with profite, but with hurt. And 14.26. What is to be done then brethren? when ye come together, as every one of you hath a psalme, or hath doctrine, or hath a tongue,*

*the doctrine of the Sabbaoth.* 69

*or revelation, or interpretation: let all things be done unto edifying. verse 31. For ye may all prophecy one by one, that all may learn, and all may have comfort.*

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*Of the publike duties of Love  
and Compassion.*

C H A P. X.

**C**ONCERNING works of mercy, which make for the sanctification of the Sabbaoth day, two things in generall are to be considered of.

**I** What those workes are.

**2** After what manner they must be done.

For the first wee are to know, that works of Charitie are of two sorts.

**I** Corporall, and such as tend to the comfort of mens bodies.

**2** Spirituall, belonging to the soule.

Workes of mercie, tending to the comfort and relieving of the bodie, are

to be put in execution.

- 1 By the Collectours for the poore.
- 2 By other Christians.

To the Collectours be- } Collection.  
long two things. } Distribution.

Concerning the Collectours dutie,  
two circumstances are wisely to be  
weighed.

- 1 The time when to make them.
- 2 The persons for whom to make  
collection, &c.

The time must be fit and conveni-  
ent, and that is; the Sabbaoth day, which  
is appointed partly to that<sup>a</sup> end.

- 1 Because then the word is prea-  
ched, which is powerfull to stirre  
vp mens mindes to charity.
- 2 Because then most mercies in  
Christ, are offered vnto vs, which  
also should not a little<sup>b</sup> move vs.

Not the time of divine service, be-  
cause:

- 1 So to doe, is to bring in a confu-  
sion of divers actions, of which  
confusion, God is not the<sup>c</sup> au-  
thor.
- 2 It is against order and decencie,  
which

I which must be in the <sup>d</sup> Church of God.

So much for the time when to collect and distribute. Now the persons for whom, and vnto whom the Collectours are to gather and distribute, are,

- I Of our owne Congregation.
- 2 Of others, generally for all that neede, specially for the godly poore, that are of the <sup>e</sup> household of faith.

So much for the Collectours duties. Now workes of mercie, for the comfort of mens bodies, are to be done also vpon the Sabbaoth day, by other Christians, as well as by the Collectours, and that two waies.

- I By themselves, if they be able, or may conveniently, by reason of their place and calling.
- 2 By others for them, (if they cannot themselves.)

Those workes which they are to doe by themselves, are cheefely two.

- I To visite the poore, whether such poore as are at libertie, yet in miserie, by reason of sicknesse, trouble,

povertie, &c. *Math. 25. 35.* &c. or in prison, and that especially by going vnto them; because, (as the sight of the wounded man, much moved the <sup>f</sup> Samaritane to pittie) so it will move Christians much, when they shall see their ruinous houses, their hard lodgings, their naked bodies, their thinne diet, their cold yrons, their lothsome dungeons, their extreame torments, &c.

2 To releeve the fore said poore, and that two waies.

1 By words of } <sup>g</sup> Consolation.  
Instruction.

2 By deedes of mercie, that is; by feeding their bellies, clothing their backes, curing their sores, perswading with their creditors, <sup>h</sup> and such like.

So much for corporall works of mercie. Now of spirituall compassion, which is to be shewed vnto the soules of men, and that consisteth cheefely, in teaching the ignorant, in admonishing the unruly, in bringing home the stray,



in comforting the broken hearted , in strengthening the weake , in encouraging the well doers, &c.

Concerning which mercie shewed to mens soules, two things are to be noted.

I That it is the greatest mercie , and that for three causes.

I Because it is more excellent then the body.

2 Because the soules wants , are more generall then the bodies.

3 Because the soules wants are more dangerous, and lesse felt.

2 That all those which by those meanes aforesaid, have converted any , are thus greatly honoured, that they are,

I Reckoned of, as of men that have saved <sup>i</sup> soules.

2 Promised to shine as the Sunne in the firmament; that is, to be rewarded with <sup>k</sup> great glorie.

So much of the workes of Compassion, as touching the matter of them.

Now the manner of doing them is to be considered, and that must be such,

as

as that our works may be,

¶ Profitable to men, and hurtfull to none.

## 2 Pleasing to God.

That our workes may be profitable to men, and hurtfull to none, wee must in dooing of them, take heede of sixe things.

I That we give of our owne, and  
not other mens<sup>1</sup> goods.

**2** That we give speedily, and without delay.

3 That we give liberal-ly, as we are able, without niggardlines, prodigality.

4 That we give of a loving affection, hartily.

5 That it be doone cheerefully,  
without<sup>m</sup> grudging.

6 That it be willingly, without compulsion.

That our workes may be pleasing to God, there is required a minde,

I Purged from { hypocrisie, <sup>n</sup> and  
vaine glory.  
opinion of our  
owne<sup>o</sup> merit.

## 2 Sancti.

- |                             |   |
|-----------------------------|---|
| }<br>2 Sancti-<br>fied with | 1 A holy desire, to glori-<br>fic God in the obedi-<br>ence of that which hee<br>requireth, and to win o-<br>thers to the like. |
|                             | 2 A lively faith in christs<br>merits and righteouf-<br>nesse, which purifieth<br>the heart. <i>Acts 15.9.</i>                  |

THE PROOFES.

<sup>a</sup> I. Cor. 16.2. *Every first day of the weeke, let every one of you put aside by him- selfe, & lay up as God hath prospered him, &c.*

<sup>b</sup> Rom. 12.1. *I beseech you therefore brethren, by the mercies of God, &c.*

I. Cor. 14.33. *For God is not the author of confusion, but of peace, as we see in all the Churches of the Saints.*

<sup>d</sup> I. Cor. 14.40. *Let all things be done honestly, and in order.*

<sup>e</sup> Gal. 6.10. *While we have time, let us doe good to all men, especially to those that are of the household of faith.*

<sup>f</sup> Luke 10 33. *Then a certaine Samaritan, as he iournied, came neere vnto him,*  
and

and when he saw him, he had compassion on him.

<sup>g</sup> 2. Cor. I. 3. Blessed be God, even the father of our Lord Iesus Christ, the father of mercies, and God of all comfort. 4. Which comforteth us in all our tribulation, that wee may be able to comfort them which are in any affliction, by the comfort wherewith wee our selves are comforted of God.

<sup>h</sup> Math. 25. 35. For I was an hungred, and ye gave me meate, I thirsted, and ye gave me drinke; I was a stranger, and ye lodged me. 36. I was naked, and ye clothed me; I was sicke, and ye visited me; I was in prison, and ye came vnto me.

<sup>i</sup> Iam. 5. 20. Let him know, that hee which hath converted the sinner from going astray, out of his way, shall save a soule from death, &c.

<sup>k</sup> Dan. 12. 3. They that turne many to righteousness, shall shine as the starres, for ever and ever.

<sup>l</sup> Luke 19. 8. And Zaccheus stode forth, and said vnto the Lord; Behold Lord, the halfe of my goods I give to the poore, and if I have taken from any man by forged callation, I restore him foure fold.

<sup>m</sup> Rom.

<sup>m</sup> Rom. 12. 8. *He that sheweth mercie, with cheerefulnesse.*

<sup>n</sup> Math. 6. 1. *Take heede ye give not your almes before men, to be seene of them, &c.*

<sup>o</sup> Luke 17. 10. *When ye have done all those things which are commanded you, say; We are unprofitable servants: we have done that which was our dutie to doe.*

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*Of the private Sanctification of the Sabbaoth day, by a man alone.*

CHAP. XI.

**T**He private Sanctification of the Sabbaoth day, standeth in such duties, as every one is to put in practise.

1. Alone by himselfe.

2. In company with others. See chap.

12.

Of everie man alone, two things are required.

I Pre-

- { 1 Preparation before they come to the publike assembly.
- { 2 Meditation, when they are gone from them.

Concerning Preparation, two things are to be considered.

- { 1 How it may be proved, that it is required.
- { 2 Wherein it consisteth.

That it is required, as a thing verie necessarie, may be prooved two waies.

- { 1 By the expresse Commandement of God.

- { 1 In the <sup>a</sup> old Testament.
- { 2 In the <sup>b</sup> new.

- 2 By an argument, from the lesse, to the greater. First, among Princes; for if *Hester* durst not goe into the Kings presence, before she had <sup>c</sup> prepared her selfe, much lesse ought wee to come into Gods presence, without due preparation. Secondly, in all worldly matters of any moment, wee vse preparation, as in taking of physicke, tilling the ground, &c.

&c. much more ought wee to use preparation in heavenlie things.

So much for the prooffe of the matter. Now let vs see wherein it consisteth, and that is in three things.

I In a private examination of our owne hearts, before the Lord, and that for foure things.

I How we have spent the weeke past.

2 What sinnes we have committed day and night to humble vs.

3 What duties wee have performed to comfort vs.

4 What graces we want, and what infirmities we be troubled withall.

2 In private prayer, for others, and for our selves.

I For others, and cheefely for the Minister, that hee may speake both boldely, and plainelie to our consciences, and that his prayers may meeete with<sup>d</sup> our wants.

2 For

2 For our selves, we must also vse private praye; and namely, that our hearts may yeelde vnto the word, and surely great cause there is, that we should so pray: for,

1 We cannot of our selves rightly vnderstand the word, because the word of God is high, and full of <sup>e</sup> hidden mysteries, and we are full of <sup>f</sup> darknesse.

2 When we vnderstand it, wee affect it not: and therefore we must pray also for affection.

3 When we like it, wee soone forget it: and therefore memory must be also praied for.

4 When we remember it, wee want obedient hearts: and then obedience must be prayed for.

3 In private reading of the Scriptures, that so we may,

1 Be acquainted with the whole bodie of the Scripture, to our further & comfort and instruction.

2 The



- { 2 The better vnderstand the preaching.  
3 Make the better vse of that we heare.

So much of preparation before we goe to the publike exercises of religion. Now of meditation when wee are gone from them, which dutie, that we may the better put in practise, we are to know foure things.

- 1 What meditation is.
- 2 How hardly men are drawne vnto it.
- 3 How it is commended in the scripture.
- 4 That we must meditate, as well vpon the workes, as vpon the word of God.

Of the first.

Meditation is an exercise, neither of the eye, nor of the eare, nor of the tong; but of the minde onely, after speaking, reading, hearing, and beholding; whereby,

1 We call to minde that which wee have <sup>h</sup> heard, read, or seene.

2 We doe further muse and reason

G

of

of the same with our selves.

3 We doe apply it to our owne vse,  
and make practise of it.

Of the second.

That men naturally are hardly  
drawne vnto meditation, (the diuell en-  
uying the great good of it) is most cer-  
taine: for,

1 Most men naturally desire to passe  
the time as merrily as they can, and to  
auido muzings and melancholic  
dumps, (as they call them.)

Secondly, lest they should fall vn-  
awares into meditation, they will,

1 Cut off all meanes that might pro-  
cure meditation, by being alwaies  
in pleasant company.

2 Maintaine foolish and profane je-  
stures in their houses, (if they be a-  
ble) of purpose.

1 To feede their owne profane  
and irreligious humors.

2 To keepe them from medita-  
ting and studying of mortifi-  
cation.

Of the third.

Meditation is commended vnto vs  
in

in the Scripture, as a thing that is,

- 1 A speciall good meanes to cause vs to keepe the Commandements of God, and to prosper in that we take in hand.
- 2 A true note of a man, that is both truly godly, and truly <sup>k</sup> happy.
- 3 The practise of the godly, when they would withstand the force of slanderous tongues, and other wicked devises, and when they vnderstand more of Gods law, than <sup>m</sup> other men.

Of the fourth.

We must not onely meditate vpon the word of God, which we reade and heare, but also of his workes, which we behold in the heavens, in the earth, in the sea, in our selves, &c. that so wee may,

- 1 Learne the invisible things of God, as well by experience, as by <sup>n</sup> doctrine.
- 2 Thereby be confirmed in <sup>o</sup> godlinesse, and be assured of <sup>p</sup> Gods truth and favour.

## THE PROOFES.

<sup>a</sup> Exod. 19. 10. Moreover, God said unto Moses; Goe to the people, and sanctifie them to day, and to morrow, and let them wash their clothes.

Eccles. 4. 17. Take heede to thy foots, when thou entrest into the house of God, &c.

<sup>b</sup> Luke 8. 18. Take heede how ye heare.

I. Cor. 11. 28. Let a man therefore examine himselfe, and so let him eat, &c.

<sup>c</sup> Hest. 4. 10. And fast ye for me, & eat not, nor drinke in three daies, day nor night: I also and my maides, will fast likewise, and so I will goe in to the King, &c.

<sup>d</sup> Ephes. 6. 18. And pray, &c. for all Saints. 19. And for me, that utterance may be given me, that I may open my mouth boldly, as I ought to speake.

<sup>e</sup> I. Cor. 2. 7. But wee speake the wisdom of God in a mysterie, &c. 8. Which none of the Princes of this world hath knowne, &c.

<sup>f</sup> Ephes. 5. 8. For we were once darke-nesse.

<sup>g</sup> Acts 17. 11. These were also more noble

noble men, than they of Thessalonica, which received the word with all readinesse, and searched the Scriptures dailie, whether those things were so.

<sup>h</sup> Luke 2. 19. But Mary kept all those sayings, and pondred them in her heart.

<sup>i</sup> Ioshu. 1. 8. Let not this booke of the Law depart out of thy mouth, but meditate therein day and night, that thou maiest observe and doe according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou have good successe.

<sup>k</sup> Psal. 1. 2. But his delight is in the Law of the Lord, and in his Law doth he meditate day and night.

<sup>l</sup> Psal. 119. 23. Princes also did sit and speake against me, but thy servant did meditate in thy statutes. 78. They have dealt wickedly and falsely with me, but I meditate in thy precepts.

<sup>m</sup> Psal. 119. 99. I have had more understanding than all my teachers, for thy testimonies are my meditation.

<sup>n</sup> Rom. 1. 20. For the invisible things of Him, that is, his eternall power and godhead, are seene by the creation of the world, being

considered in his workes, &c.

° Psal. 92. 4. For thou Lord, hast made me glad by thy workes, and I will reioyce in the worke of thy hands. 5. O Lord how glorious are thy workes? Psal. 77. 11. I remembred the workes of the Lord: certainly I remembred thy wonders of old: I did also meditate all thy workes, &c. Psal. 8. 3. When I behold thine heavens, the workes of thine fingers, the moone, and the starres, which thou hast ordained, 4. What is man, say I, &c.

P Esa. 40. 12. Who hath measured the waters in his fist, and counted heaven with a spanne, and comprehended the dust of the earth in a measure, and weighed the mountaine in a weight, and the hills in a ballance, &c. Math. 6. 25. Be not carefull for your life, what ye shall eat, &c. 26. Behold, the fowles of the heaven, &c. 28. Learne how the lillies of the field do grow, &c.

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*Of those duties that are to be performed with others: and first of Conference.*

CHAP. XII.

**T**Hose duties which are to be performed with others, for the private sanctifying of the Sabbaoth day, are two.

1 Conference of Gods word and workes, which on the Lords day wee reade, heare, see, and heare of.

2 Singing of Psalmes. See chap. 13.

Concerning Conference, five things are well to be observed.

1 With whom to conferre.

2 Why conference must be had vpon the Sabbaoth day.

3 Why it is so little vsed.

4 How to conferre.

5 What is the fruit of conference.

*Of the first point.*

*With whom to conferre.*

Conference is to be had with two kindes of persons.

G 4

1 With

- { 1 With our<sup>a</sup> owne families, and that  
 for two causes.  
 { 1 To whet our own memories.  
 { 2 To convey religion vnto our  
 posteritie.  
 { 2 With other persons, namely, our  
 neighbours<sup>b</sup> that feare God: and  
 our<sup>c</sup> Ministers.

Therefore it followeth, that the Minister must not be vnlearned: for then he cannot resolve mens doubts, nor satisfie mens consciences, &c. nor prowd and disdainfull, for then hee will not admit any conference, especially with poore simple men.

Of the second point.

*Why on the Sabbath day.*

Conference is good and necessary at all times, but especially on the Sabbath day, and that for two causes.

- { 1 Because we have then lately heard  
 the word, and after a more speciall manner, and so have greater occasion and provocation to confer.  
 { 2 We have then more leasure, by reason that we are not to be interrupted with worldly matters.

Of



Of the third point.

*Why it is so little vsed.*

The cause why this kinde of conference is so little vsed, is two fold.

1 The corruption of our natures; which is so great, that it will neither provoke our selves, nor others vnto it, nor take occasion being offered; but will cause vs, eyther to interrupt those that speake religiously, by turning our talk to other odde matters of worldly profite, or vaine delight, or else to be stricken sodainely into heauie dumps, having not a word to maintaine conference withall. This negligence and vntowardnesse breedeth,

- 1 Vnfruitfull hearing and reading.
- 2 Ill memories in the best things.
- 3 Carelesse and loose living.
- 2 Our barrennesse in heavenly wisdom and vnderstanding, and that by reason of two things.

That

¶ 1 That the word is not hidden plenteously in our<sup>d</sup> hearts, to keepe vs from sinne.

¶ 2 That through the iust iudgement of God, (vpon spirits that are prowde in condemning, bitter in reprooving, too swift in censuring, vncharitable in misconstruing, obstinate in erring, vaine in reasoning, subtile in entrapping) many conferences have proved either vaine janglings, without edifying, or odious brawles, and vnreconcilable, or contentions, both endlesse, and needlesse, without any profit.

Of the fourth point.

*How to conferre.*

In conference we ought so to behaue our selves, as that our conferences (so much as lieth in vs) may prove,

¶ 1<sup>e</sup> Peaceable, to which end wee ought to avoid as much as possibly may be, all quipping, and girding, and disgracing, and biting speeches, with all personall matters

ters

ters that tend to no end, but the stirring vp of strife, and all disorderly and tumultuous assemblies of multitudes, tending to faction and schisme, commonly called Conventicles, must be avoided.

- 2 Profitable, to which end, we must examine our selves, whether we be able in some measure, to speake to the purpose or no, and accordingly to proceede.

If we cannot speake so well as others in place, then (to maintaine conference) we may,

- |  |   |  |
|--|---|--|
| <ol style="list-style-type: none"> <li>1 Aske questions,</li> <li>and so procure</li> <li>conference, as,</li> </ol> | } | <p>What is the meaning of such a word or place?</p> <p>How prove you such a point, &amp;c.</p> |
|--|---|--|

- 2 Listen to others, with desire to learne.

- 3 Give our consent, with shew of liking, by saying, yea, or no.

If we finde our selves able to speake (by the grace of God) to the purpose, then we must take heede,

1 To

**1** To the matter of our conference, that it be not eyther too high<sup>f</sup> for vs, *Psal. 131.1.* or such as concerne  
 8 vs not. *Iohn 21.22.*

**2** To the manner of our conference, that it be,

**1** In good sort. First, modestly, choosing rather to heare then to<sup>h</sup> speake *Iames 1.19.* Then orderly, and in our turne, staying vntill others have<sup>i</sup> done. *Act 15.13.* or shall refuse to<sup>k</sup> speake. See *Iob 32.4, 5, 6, 7, &c.*

**2** To a right end, and that must be onely the glory of God, in the manifesting of truth, and the Churches good, viz. increase of faith and godlinesse, in our selves, and others.

Of the first point.

*The fruit of conference.*

Christian conference about matters of religion, is like a tree that beareth much and manifold fruit, as namely, increase of good knowledge, and sound iudgement, perfect memorie, and good affections, godly vnity, with quietnesse  
 of

of conscience ; all which are well to be considered , both for quantitie , and qualitie.

1 For quantitie, they are very great, like to a great summe , that ariseth of many littles , at a common gathering, or to a great heate, arising of many fire-brands put together, which being cast asunder , would die out.

2 For the quality, the fruit of conference is most excellent , and yet in the growing and gathering, somewhat harsh and vnpleasant ; because,

1 Most men desire to be counted rather teachers, than learners.

2 Few will acknowledge willingly, either ignorance, or error.

3 Conference can yeelde no good fruit, without some earnest gain-saying, and striving , and is like to the striking of flint and Steele together ; both which doe suffer violence and inforcing : but without this violent enforcing of each other, no fire can be kindled:

kindled : but yet the benefite of the heate & light of the fire doth recompence the suffering and losse of both : even so of conference, &c.

### THE PROOFES.

<sup>a</sup> Deut. 6. 6. *And these words which I command thee this day, shall be in thine heart. 7. And thou shalt rehearse them continually unto thy children, and shalt take of them when thou tarriest in thy house. Chap. 12. 19. And ye shall teach them your children, speaking of them when thou sittest in thine house, &c.*

<sup>b</sup> Mal. 3. 16. *Then spake they that feared the Lord, every one to his neighbour, and the Lordarkened, and heard it, &c.*

<sup>c</sup> Mal. 2. 7. *For the Priests lippes should preserve knowledge, and they should seeke the Law at his mouth, for he is the messenger of the Lord of Hosts. And Hag. 2. 12. Thus saith the Lord of Hosts, Aske now the Priests concerning the Law, and say, &c.*

<sup>d</sup> Psal. 119. 11. *I have hid thy promise*

in my heart, that I might not sinne against thee. 13. With my lippes have I declared all the iudgements of thy mouth. Col. 3. 16. Let the word of Christ dwell in you plenteously, in all wisdom.

<sup>e</sup> Rom. 12. 18. If it be possible, as much as in you is, have peace with all men. Psalm. 122. 6. Pray for the peace of Ierusalem, let them prosper that love thee. Cant. 8. 4. I charge you, O daughters of Ierusalem, that you stirre not up, nor waken my love, untill he please.

<sup>f</sup> Psal. 131. Lord, I have not walked in great matters, and hid from me.

<sup>g</sup> Iohn 21. 22. What is that to thee? follow thou me.

<sup>h</sup> Iam. 1. 19. Let every man be swift to heare, and slow to speake.

<sup>i</sup> Acts 15. 13. And when they held their peace, James answered, &c.

<sup>k</sup> Iob 32. 4. Now Elihu had waited till Iob had spoken, for they were more antient in yeares than he. 5. So, when Elihu saw that there was no answer in the mouth of the three men, his wrath was kindled. 6. Therefore Elihu, the sonne of Barachel, the Buzite, answered and said; I am young in yeares, and

and ye are antient, therefore I doubted, and was afraid to shew you mine opinion. 7. For I said; The daies shall speake, and the multitude of yeares shall teach wisdom, &c.

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*Of singing of Psalmes privately on the  
Sabbaoth day.*

### CHAP. XIII.

**T**Hat singing of Psalmes, is to be vsed for the private sanctification of the Sabbaoth day, shall the better appeare, if we consider in generall, how singing of Psalmes is both commaunded, and commended in the Scripture.

1 It is commanded by the spirit of God.

[1 In the<sup>a</sup> old Testament. *Psalm*. 95. 1. and *Psalm*. 92. which was appointed for the Sabbaoth onely. See the title.

[2 In the<sup>b</sup> new Testament.  
Which Scriptures have in them to be



be considered, matter,

I Of substance, and that is double.

I The matter subiect of our singing, viz. holy Psalmes, godly hymnes, and spirituall songs.

2 The cheefe end of our singing, which must be to admonish, and to be <sup>c</sup> admonished. And a second end must be, to stirre vp our dulled spirits, more cheerefully to praise God.

2 Of circumstance, and } The time  
that chiefly is two- } when.  
fold, of } The maner  
how.

I Of the time when to sing Psalmes, &c. and that is, generally at all times of prosperity and <sup>d</sup> reioycing: but yet not onely then, for we reade also of songs of <sup>c</sup> mourning; specially vpon the Sabbath day, (as appeareth by *Psal.* 92. the title of it) a day of greatest ioy, and then we must sing for ioy indeede of the Lord Iesus.

I Publikely at the Temple; because we have then, all the means whereby this ioy is conveyed vnto vs.

H

2 Pri-

{ 2 Privately at home, thereby to revive and renew our ioy & thankfulnesse.

2 Of the maner how, which must be,

{ 1 In our hearts, vnfaignedly.

{ 2 With a grace, modestly and comely.

{ 3 Vnto the Lord, reverently, and religiously.

So much for the Commandement for singing. Now, as it is commanded, so also is it commended vnto vs, and that two waies.

{ 1 By the testimonie of the Psalmist,

{ 2 By holy examples.

The testimony which the Psalmist giveth, of singing praises vnto God, is in *Psalm*. 147. 1. where hee saith, that it is good, pleasant, and comely.

It is good;

{ 1 In regard of the Author; for it is a thing appointed by the Lord: who being all goodnesse it selfe, cannot ordaine any thing, but that which is good.

{ 2 In regard of the end, which is double.

I To

- I** To make vs more cheerefull  
and lively in the service and  
worship of God.
- 2** To comfort & edifie our foules  
in the promises and mercies of  
God.

It is pleasant, because,

- I** Heere is pleasure without paine:  
not so in carnall songs.
- 2** The pleasure of this abideth for  
ever: not the pleasure of fleshly  
songs.

It is comely, both in regard of that  
which is sung, which are the praises of  
God, which are full of heavenly maie-  
stie and grace, as also in regard of that  
excellent beauty and grace, which God  
hath graced his owne gift and ordi-  
nance withall, the musicke, (I meane)  
of voyces. Which things, though they  
be comely and full of grace in them-  
selves, yet doe they not become the  
wicked, more than a gold ring becom-  
meth a swines snout, or a parable the  
mouth of a foole. *Prov.* and that because,

- I** They hate to be reformed. *Psal.*

**50.17.**

**H 2**

**2 Their**

{ 2 Their howling doth but profane  
and pollute sacred songs.

But it becommeth well the <sup>f</sup> righteous, who when they sing the praises of God, must looke to two things especially, whereby this holy ordinance of singing Psalmes, may the more become them.

{ 1 That their hearts be prepared to sing feelingly, with a holy affection, and good vnderstanding.

{ 2 That it be done in comely manner, with a grace: and two things there be to grace it withall. First, Reverence. Secondly, Order: both which are requisite in regard of,

{ 1 The matter sung, which is holy, spirituall, and the word of God.

{ 2 Him to whom we sing, and that is to the <sup>s</sup> Lord.

So much for the testimonie, which the Psalmist hath given of singing Psalmes: it is further commended vnto vs by examples,

{ 1. Of our <sup>h</sup> Saviour Christ himselfe.

{ 2 Of the <sup>i</sup> Apostles, and other of the godly.

By

By which examples, we may further observe, that Gods children have sometimes a time,

Of reioycing onely, and then singing is fittest to expresse our <sup>k</sup> joy. *James 5.*

13.

Of mourning onely, and then prayer is more necessary.

Of singing and praying together, and that is, when God doth temper the afflictions of his children, with the ioy of the holy Ghost : as he did vnto *Paul* and *Silas*, *Acts 16.25.* who sung in prison after their whipping, where they had cause both to sing, and to pray : to sing, because their cause was good, and God was with them : to pray, because their enemies malice was great, and their present state was very hard.

### THE PROOFES.

<sup>a</sup> *Psal. 95.1. Come, let vs reioyce vnto the Lord, let vs sing aloud vnto the rocke of our salvation.*

<sup>b</sup> *Col. 3.16. Teach and admonish your owne selves in Psalmes and Hymnes, and spi-*

*rituall songs, &c. Iam. 5. 13. Is any man merry, let him sing.*

<sup>c</sup> Col. 3. 16. *Teaching and admonishing your selves in Psalmes, &c. as before.* <sup>d</sup> Iam. 5. 13. *Is any man merry, let him sing.*

<sup>e</sup> 2. Chron. 35. 25. *And all singing men, and singing women, mourned for Iosiah, in their lamentations, &c.*

<sup>f</sup> Psal. 33. 1. *Reioyce in the Lord, O yee righteous, for it becommeth well the upright men to be thankfull.*

<sup>g</sup> Exod. 15. 1. *Then sang Moses and all Israel this song vnto the Lord. Also, Col. 3. 16. Singing with a grace vnto the Lord.*

<sup>h</sup> Math. 26. 30. *And when they had sung a Psalme, they went out to the Mount of Olives.*

<sup>i</sup> Acts 16. 25. *Now at mid-night, Paul and Silas prayed, and sung a Psalme vnto God, &c.*

<sup>k</sup> Iam. 5. 13. *Is any man merry, let him sing.*

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*What*

*What persons must sanctifie the Sab-  
baoth day.*

CHAP. XIII.

**B**Y whom the Lords day must be sanctified, may appeare by these words: *Thou, and thy sonne, and thy daughter, thy man servant, &c.* Where we have two things to consider.

- 1 What doctrines do arise from these words.
- 2 What Obiections are commonly made against the said doctrines. See chap. 15.

The doctrines arising from the former wordes of the Commaundement, are two.

- 1 That all superiors must sanctifie the Sabbaoth themselves, and be as carefull, that all their inferiours, which are vnder their authoritie, may doe the same.
- 2 That Masters of families, and their whole families, (or so many as shall

H 4 come

come at all) must goe together, to the publike sanctifying of the Sabbaoth day.

Of the first.

That all superiors may with their inferiors, sanctifie the Lords Sabbaoth, they have,

1 Meanes to effect the same.

2 Reasons to move them to execute the said meanes.

The meanes whereby they may effect it, are two.

1 Enacting of orders and lawes for it.

1 Publike in the Church and Common-wealth.

2 Private, in mens houses.

2 The diligent execution of the same lawes, whereby all that are vnder government, may be compelled to sanctifie the Lords day.

The reasons whereby they may be moved, are drawne two waies.

1 From the law of equitie and common reason. For as God hath made them our servants, so we must endeavour therefore to make them his.

And



And as they have fixe daies served vs; so wee on the seventh day, should cause them to serve the Lord, or else we doe for our servants no more than,

- 1 Infidells and heathen people, do for theirs.
- 2 We doe for our beasts, to whom we give foder, rest, &c.
- 2 From the examples of Gods servants, who alwaies had this care over their families.

And according to this Commandement, did *Ioshua* promise, that a God should be served.

- 1 By himselfe.
- 2 By his familie; because hee knew,

1 How many good meanes he had to effect it by: as,

- 1 Godly exhortations.
- 2 Loving admonitions.
- 3 Severe chastisements.
- 4 Authoritie to expell them his house, if they would not obey him.

2 Howe the Lord would blesse

blesse the said means, which he purposed to put in practise for Gods glory.

And according to this rule also walked <sup>b</sup> *David, Cornelius, and Abraham.*

But so doe not many now, in the light of the Gospel: for,

1 Many have no care at all, to sanctifie the Lords day themselves, (though they be content for their ease sake to rest: ) and therefore cannot with any conscience, require it of their families.

2 Others, though they have some care of it themselves, yet they thinke, that the vrging of it to their families, is a thing not belonging to them.

3 In great mens houses, it is much neglected: for there we shall see;

1 Many idle Servingmen, having little to doe on the fixe daies, are never looked vnto for the seventh day.

2 Others of office and great attendance: as Cookes, &c. seldome,

dome, or never, or by halfes,  
come to sanctifie the Lords Sabbath, with the Congregation.

So much for the first doctrine. The next doctrine followeth, and that is; that all which doe come, must come together, to the publike sanctifying of the Sabbath day, which readinesse to serve God, is further confirmed two waies.

{ 1 By Scripture.

{ 2 By common reason.

By the Scripture it is confirmed, where we shall see that it hath beene,

{ 1 Practised by Gods people.

{ 2 Prophefied to be in Gods people, in the time of the d Gospel.

By common reason it is also maintained: for,

{ 1 There is but one law made for the master and his family : therefore, if he thinke it time for himselfe to come to Church, when the divine service shal beginne, then is it time also for all his family to come with him, that shal come at all.

{ 2 When men goe to faires, ( and feasts

feasts especially,) they will be carefull to goe with their neighbours and wives together : much more ought they to goe together to the Lords markets, & to the Lords feasts.

But great is the slackenesse of our age in this respect, one comming so long after another, which would be reformed, if men would consider but,

{ 1 The cause of this slacknesse, which is want of,

{ 1 Zeale to Gods glory.

{ 2 Love to the salvation of their brethren.

{ 2 The cursed effects of it in families, which are much,

{ Rebellion and vnfaithfulnesse in wives.

{ Stubbornnesse and disobedience in servants and children.

{ Wickednesse and disorder in all, to the shame of them all.

The reason is this : It is a iust thing with God, to pay men with the same measure, that they have measured to his Maiestie. Seeing then, that they will not give

give vnto God his due, they shall want of their owne due : and those which are rebellious and negligent in the service of God, shall finde the like service at the hands of their inferiors.

*1. Sam. 2. 30. Those that honour me, I will honour (saith the Lord) and they that despise me, shall be despised.*

THE PROOFS.

<sup>a</sup> *Ioshu. 24. 15. And if it seeme euill to you to serve the Lord, choose you this day whom ye will serve, whether the gods which your fathers served, that were beyond the floud, or the gods of the Amorites, among whom ye dwell : but I, and mine house, will serve the Lord.*

<sup>b</sup> *Psal. 101. 6. Mine eyes shall be vnto the faithfull of the Land, that they may dwell with me : he that walketh in the perfect way, he shall serve me. 7. There shall no deceitfull person dwell within mine house : hee that telleth lies, shall not remaine in my sight.*

Acts

**Acts 10. 2.** Cornelius, a devout man, fearing God, with all his household. So Abraham, **Gene. 18. 19.** I know that he will command his sonnes, and his household after him, that they keepe the way of the Lord.

<sup>c</sup> **Psal. 42. 4.** I poured out my very heart, because I had gone with the multitude, and led them into the house of God, &c. **Psalme. 122. 1.** Come, let vs goe into the house of the Lord.

<sup>d</sup> **Esa. 2. 2.** It shall be in the last daies, that the Mountaine of the house of the Lord, shall be prepared in the top of the mountaines, and all Nations shall flow vnto it.

<sup>e</sup> **Esa. 55. 1.** Ho, every one that thirsteth, come ye to the waters, and yee that haue no silver, come, buy, and eate: I say, buy wine and milke without silver, &c.

<sup>f</sup> **Math. 22. 4.** Againe, he sent forth other servants saying; Tell them which are bidden, Behold, I haue prepared my dinner, mine oxen, and my fatlings are killed, and all things are readie, come vnto the marriage.

*Obiections against the doctrine of  
the former chapter an-  
swered.*

CHAP. XV.

**T**Hose Obiections are made com-  
monly by irreligious persons, and  
yet in outward shew, willing to have the  
Sabbaoth sanctified by all : but for the  
not practising of the former doctrine,  
they alleadge two things.

1 An impossibilitie, or great diffi-  
cultie of the matter at the least.

2 A sequell of great inconvenience.

They which pleade the former, are of  
two sorts.

1 Great persons, for place and cal-  
ling; whose Obiection, with the An-  
swer, followeth in this manner.

Obiection. In a great familie, many  
must needs be absent, by reason of great  
provision, and much businesse, &c.

Answer. 1 It is true, at sometime,  
and vpon some occasion, but ordi-  
narily,

narily, and continually, they may not: for the Lord hath not laied any such calling vpon any man, that should keepe him in a continuall breach of the Sabbaoth day.

2 Where there is great care to please and serve God by prayer, the Lord will give such wisdom, that they shall redeeme, if not the whole, yet a great part of the day, which else would be mis-spent: as namely,

1 By letting passe many needlesse things.

2 By preparing much before hand.

3 By rising the earlier in the morning.

4 By taking interchangeable help of other servants.

5 By contenting themselves with so much the lesse, though not in quantitie; because many must be relieved, yet in quality with lesse curious dressing, which cheefe-ly taketh vp the time.

The second sort of men which plead  
im-



impossibilitie and difficultie, are inferior householders, and they object in this manner.

Obiection. Wee would have it as you say it should be (Sir,) but we cannot bring it to passe, because our wives are froward, so that wee cannot rule them, and our children and servants are stubburne and obstinate.

Answer. 1. Such a mans case is to be pittied, as one that is rather to be governed, than to governe; and they might doe well to set vp one of them in their<sup>a</sup> stead, seeing they (having so great authoritie,) doe suffer themselves to be so abused, and over-ruled in the best things.

2 That this abuse might be reformed, the man is wisely to exercise his authoritie, and not to let his wife and servants come after him, at their pleasure, but to say vnto them; Come, let vs goe together, and not leave, till it be performed.

So much for those that alleage difficulty. Now there be others, which pleade a sequel of great inconvenience

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that

that would follow : and they obieſt as followeth.

**Obiection.** To deale thus ſtraitly with ſervants , is the next way to be rid of all our ſervants : And how then ſhall our worke be done?

**Answer.** 1. It is a great impietie , to thinke, that the Lord would require that of vs, which will drive vs to ſuch inconveniences, and not to be perſwaded rather of the <sup>b</sup> contrary. See 1. *Tim.* 4. 8. *Matth.* 6. 33.

2 The divers natures of ſervants, being conſidered , this obiection will be of no force : for all ſervants are eyther wicked, or religious, or falling away, or indifferent.

If they be Wicked, and will not ſerve God , their roome is better than their company : for they will never doe vs faithfull ſervice, which are ſo vnwilling to ſerve God.

If they be religious , this is the way to keepe them.

If indifferent , this is the way to win them.

If falling away , this is the way to re-

recover them.

3 We shall no more be left servant-  
lesse than our godly fore-fathers, who  
vowed to serve God with their families,  
& yet had servants inow; as *Ioshua,*  
*David, Abraham, Cornelius, &c.*

Reply. Those times were better  
than these, and good servants were then  
more plentifull than now they are.

Answer. 1. Our forefathers vsed  
moe good meanes to make their ser-  
vants Gods servants, whereby Gods  
blessing was more vpon them.

2 The Lord is no respecter of per-  
sons, times, or places: therefore let vs vse  
such meanes as they did, and we shall  
have as good servants as they had.

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## THE PROOFS.

<sup>a</sup> 1. Cor. 6. 4 *Set up them that are least e-  
steemed in the Church : I speake it to your  
shame.*

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<sup>b</sup> 1. Tim.

<sup>b</sup> 1. Tim. 4. 8. *Godlinesse is profitable for all things, and hath the promises of this life present, and of that which is to come. Mat 6 33. First seeke the Kingdome of God, and his righteousnesse, and all these things shall be cast vnto you.*

FINIS.



